

IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH,
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HEBER J. GRANT, { Business
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OCTOBER, 1901.

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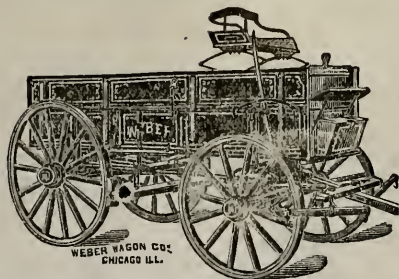
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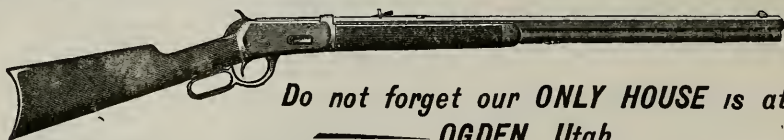
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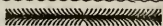


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


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ANNOUNCEMENT.

IMPROVEMENT ERA,

Volume V. 1901-1902.

W

ITH the November number, 1901, the IMPROVEMENT ERA, organ of the Young Men's Mutual Improvement Associations of the Latter-day Saints, makes its fifth annual bow to the public, cheered by a greater host of friends than ever before. You are asked to join the increasing numbers.

OWNERSHIP AND CONTROL OF THE ERA.

The subscribers own the magazine; the general superintendency and board of officers of Y. M. M. I. A. control it; it has no capital; it was started and has been loyally supported by members of the M. I. A.; it is no money-making scheme; all the profits go to the betterment of the magazine, or are spent in the interest of the great organization which it represents. You can help in this work by becoming a subscriber, and besides will obtain full value for your two dollars by enjoying the best products of home authors for a year.

FREE TO MISSIONARIES.

As in the past, the ERA will be sent free of charge to all the missionaries of The Church in America and in foreign missions. It is a delight to read the hundreds of unsolicited testimonials that constantly come, bearing witness to the help it gives to the struggling missionary in the field. It has made many friends for him, and been the means of bringing him in contact with many strangers to the mighty Latter-day work which he represents. Here again you help a good cause by paying two dollars for a year's subscription, while the contents for last

year or the new attractions for Vol. V is a guarantee that you will besides get full value for your money in the magazine itself.

ITS AIM AND PURPOSE.

The primary aim of the ERA is to instill into the hearts of the young people a testimony of the truth and magnitude of the Gospel and the work of God; and, like the associations which it represents, "to aid them in developing the gifts within them, and in cultivating a knowledge and an application of the eternal principles of the great science of life." It aims, beside to educate and interest its readers in history, biography, current events, and the building of noble character, and pointing the young to the way of true success. As the organ of the Y. M. M. I. A. it promulgates the official instructions of the leaders of this great organization, making it indispensable to every officer therein.

SOME SPECIAL FEATURES OF VOLUME FIVE.

HISTORY OF THE PROPHET JOSEPH, BY HIS MOTHER, LUCY SMITH.

An authentic, revised and corrected copy of this rare work, written in Nauvoo, in 1845, and first printed by Orson Pratt in 1853, but later suppressed because of certain historical inaccuracies, will be printed as a serial in twelve numbers. The work as it will now appear was revised by Elders George A. Smith and Elias Smith, under the direction and to the satisfaction of President Brigham Young, and its publication is sanctioned by President Lorenzo Snow. It will contain an explanatory preface by President Joseph F. Smith. The book has a simple and attractive style, and contains many very interesting items concerning the Prophet Joseph Smith and his family found in no other writings. It will be exceedingly attractive reading to the young people.

BIOGRAPHY OF BISHOP EDWARD HUNTER.

A portrait of this great Church leader, with an authentic narrative of his life, written by his son, Oscar F. Hunter, as well as a pen picture of him by Elder John Nicholson, will be given during the year.

THE "MORMON" DOCTRINE OF DEITY.

Since the first lessons in the Manual treat of God, a timely article on this subject under the title, "The 'Mormon' Doctrine of Deity," will be presented from the pen of Elder B. H. Roberts, to be followed by other doctrinal subjects by the same writer.

"THE CASTLE BUILDERS."

A touching new story of the life, from childhood to man- and womanhood, of two converts to "Mormonism," containing some reasons why they joined the "Mormons," the whole interwoven with a fascinating tale of love and sacrifice,

also beautiful descriptions of natural scenes and incidents of every-day life in Norway, will appear as a serial in twelve chapters, written by Nephi Anderson, author of "Added Upon," "Marcus King, Mormon," etc.

REGULAR DEPARTMENTS AND CONTRIBUTORS.

"Leading Events of the Month," by Dr. J. M. Tanner; "Popular Science Papers," by Dr. John A. Widtsoe; "Essays" (on historical, doctrinal, religious, social, literary, and scientific themes), "Editor's Table," "Questions and Answers," and "Our Work," are regular departments that will, as heretofore, be sustained by the contributions of a large corps of able writers. Following is a partial list of authors who have heretofore written for the ERA, and who will continue to contribute to its pages:

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TO THE OFFICERS OF M. I. A.

We ask you to continue loyal to our magazine, by subscribing and by each of you securing one other subscriber. Every president is an agent. He should appoint one of his aids to look carefully after the interests of the ERA, and see that the ward is thoroughly, early and immediately canvassed. A stake aid to the superintendent should be appointed to supervise the canvass for the ERA, and otherwise look after its welfare in the stake.

THE MANUAL.

The new Manual, 1901-2, will be sent free to every subscriber of the ERA who pays \$2.00 for volume five. This is a book of one hundred and twenty-eight pages, being a careful exposition and classification of some of the fundamental principles of the Gospel, including a treatise on "The Godhead," the "Plan of Salvation," "Faith," "Repentance," and "Baptism by Water and the Holy Ghost." It con-

tains also preliminary programs and suggestions thereon, as well as outlines and review questions for each lesson as presented in the Y. M. M. I. A. Every member should have a copy. Price separate from the ERA, 25 cents.

TERMS AND GUARANTEE.

The ERA has behind it four years of fulfilled promises. It is prompt in publication. We promise subscribers and advertisers alike that all pledges will be kept as faithfully for Volume V. The ERA will be issued promptly on the first of each month; it will be sent only to subscribers paying in advance. We do a cash business. The price of the magazine is \$2.00, including the Manual, strictly in advance; though on application from subscribers who have been with us from the first, the magazine will be sent to them without interruption upon receipt of such a request from them, with promise to pay within the month.

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GOVERNOR ALFRED CUMMING

1858 - 1861

IMPROVEMENT ERA.

VOL. IV.

OCTOBER, 1901.

No 12.

THE GOVERNORS OF UTAH.

CLOSE OF THE SKETCHES—ACKNOWLEDGMENTS.

Our sketches of the fourteen territorial governors of Utah are now ended. In this number is presented the likeness of Hon. Alfred Cumming, the second governor, whose brief biography appeared in number two of this volume, but whose portrait could not be obtained at that time.

All but two portraits, those of Governors Harding and Vaughn, have been printed, making the first collection of these officers ever attempted. The ERA expects to obtain the missing ones, so that the collection may be made complete.

For information enabling it to secure this portrait of Utah's second executive, the ERA is indebted to Governor A. D. Candler, of Atlanta, and Major Joseph B. Cumming, of Augusta, Georgia. It was taken by Mr. H. C. Hall, photographer, Augusta, Georgia, from an enlarged picture in the city council chamber of that city, of which Governor Cumming was mayor when quite a young man.

In connection with securing other information and portraits for this series, the ERA also acknowledges the valuable assistance

of Mrs. Charles Durkee and Ellen Alexander of Kenosha, Wisconsin; Hon. George W. Emery, Sea View, Massachusetts; Hon. Caleb W. West, Niagara Falls, New York; D. S. Murray, Esq., Hon. Arthur L. Thomas, Governor Heber M. Wells, Hon. Junius F. Wells, Salt Lake City; and the Johnson Company and Fox and Symons, photographers, Salt Lake City.

The sketch and portrait of the first state governor, Hon. Heber M. Wells, will appear in November.

WORRY AS A SUCCESS-KILLER.

Perhaps there is nothing else so utterly foolish and unprofitable as a habit of worrying. It saps the nervous energy and robs us of the strength and vitality necessary for the real work of life. It makes existence a burden and weariness, instead of a perpetual joy and blessing, as it should be. Poise and serenity are necessary to the complete development of character and true success. The man who worries is never self-centered, never perfectly balanced, never at his best; for every moment of mental anxiety takes away vitality and push, and robs him of manhood and power.

Worrying indicates a lack of confidence in our strength; it shows that we are unbalanced, that we do not lay hold of the universal energy which leaves no doubt, no uncertainty. The man who does not worry, who believes in himself, touches the wires of infinite power. Never doubting, never hesitating, he is constantly reinforced from the Omnipotence that creates planets and suns.

The habit of worry is largely a physical infirmity; it is an evidence of lack of harmony in the mental system. The well-poised soul, the self-centered man, never wobbles or hesitates. The infinite balance wheel preserves him from all shocks, and all accident or uncertainty.

Enough vital energy has been wasted in useless worry to run all the affairs of the world.—*Success*.

LETTER TO THE QUEEN OF ENGLAND.

TOUCHING THE SIGNS OF THE TIMES AND THE POLITICAL DESTINY OF THE WORLD.

BY ELDER PARLEY P. PRATT.

[The following letter was written by Elder Parley P. Pratt while on his first mission to Great Britain, and presented as a message to Queen Victoria. As far as we are able to learn, it was afterwards printed in pamphlet form, in a limited edition. Doubtless one of these pamphlets came into the possession of Elder Richard Ballantyne, who, thirteen years after its first publication, reprinted the letter in the July, 1854, number of *The Latter-day Saints' Millennial Star and Monthly Visitor*, an eight-page magazine, of which he was founder and editor, and which was then issued as the organ of The Church in Madras, India, of which Elder Ballantyne was the presiding elder. The *Star and Visitor* was published in four numbers, April, May, June and July, 1854. These numbers were bound thereafter with five other tracts, also issued by him, the whole making a pamphlet of seventy-four pages, circulated by the missionaries among the people of Madras. One of these rare pamphlets, greatly dilapidated, fell into the hands of Elder Robert Sherwood when on his mission to England in 1900. It was in the home of Elder William Maytom of London, who had purchased it at a book stall. The letter of Elder Pratt was copied from the *Star and Visitor* by Elder Sherwood, who, returning to Utah, submitted his copy to Elder John Nicholson, to whom, by the by, the editors of the ERA are greatly indebted for many good writings, ideas and suggestions. He considered it of much interest at the present time—because of the recent death of the Queen, its splendid doctrinal contents, its age, (it being about the sixtieth anniversary of its writing,) and because of its being a product of one of the most famous early writers of The Church—and so suggested that it be submitted to the ERA for publication.]

In order to be absolutely certain of its authenticity, the editors wrote to President George Q. Morris of the London Conference, requesting him to obtain, if possible, the old pamphlet from Elder Maytom, and forward it to the ERA. The owner readily consented, and through the courtesy of these brethren and Elder D. W. Parratt of Salt Lake City, it has been received, and the copied letter carefully compared with the printed page and found correct.

We take great pleasure in presenting the rare document to our readers, feeling sure they will enjoy its perusal. Any reader of the works of Parley P. Pratt will readily recognize the style as that of the famous author of the "Voice of Warning."—EDITORS.]

To Her Gracious Majesty Queen Victoria, Sovereign of Britain:

It has fallen to the lot of your Majesty not only to live in a most eventful period of the world, but to occupy a station the most conspicuous of that of any individual of the present age.

It has pleased the Almighty disposer of events, who governs and rules among the kingdoms of the earth, to raise your Majesty, while in the morning of life, to a throne of power, at the head of an empire, which, in many respects, stands foremost among the nations and kingdoms of the world. It is with feelings of that profound respect which is justly due to so high an office that I offer this address. The importance of the subject and the obligation which I am under to the God whom I serve, and to the people of the age in which I live, are the only apologies which I offer for thus intruding upon the attention of your Majesty.

Know assuredly that the world in which we live is on the eve of a revolution, more wonderful in its beginning—more rapid in its progress—more powerful in its operations—more extensive in its effects—more lasting in its influence—and more important in its consequences, than any which man has yet witnessed upon the earth; a revolution in which all the inhabitants of the earth are vitally interested, both religiously and politically, temporally and spiritually; one on which the fate of all nations is suspended, and upon which the future destiny of all the affairs of the earth is made to depend. Nay, the angels have desired to look into it, and heaven itself has waited with longing expectation for its consummation.

I will now proceed to show from the scriptures, first, what

this revolution is—second, that the present is the time of its fulfillment.

The first great and universal monarchy after the deluge was the kingdom of Babel, or Babylon. This was founded by Nimrod, on the plains of Euphrates, and continued to strengthen itself until the time of Nebuchadnezzar, whom the Lord raised up to be his servant, to execute his vengeance upon the nations. By a series of the most striking prophetic declarations of Jeremiah the prophet and others, and their no less striking fulfillment, this monarch marched forth, conquering and to conquer, till Tyre, Egypt, and Judea, and all the surrounding nations were subdued and brought into captivity for seventy years. This was so extensive, that Daniel the prophet exclaimed to the king of Babylon: "The God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the fields and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all."

This monarch standing at the head of nations, and swaying his scepter over all the kingdoms of the world, was the favored instrument to whom the Almighty made known his purposes touching the government of the world in all succeeding ages. While resting upon his bed in the deep silence of midnight, when the busy world was lost in slumbers, and wearied nature hushed to silence and repose, an anxious inquiry arose in his mind in regard to the things which should "come to pass hereafter." His mind roamed down through the dark vista of future and distant periods, and would fain have understood and contemplated the events of the "latter day." Thus lost in contemplation, and overwhelmed in deep sleep, his mind was suddenly caught from the subject of his meditation, and the visions of heaven were opened to his view. A great image stood before him. His head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet and toes part of iron and part of clay. He beheld till a stone was cut out of the mountain without hands which smote the image upon the toes; then was the whole image broken to pieces and became like the chaff of the summer threshing floors, and the winds blew it away: but the stone became a great mountain, and filled the whole earth.

When the king awoke from this vision he sent for his wise men, but none of them could unfold unto him his dream and the meaning thereof, till Daniel was forthcoming with this striking declaration, "There is a God in heaven that revealeth secrets." This man of God then proceeded to tell the dream and the interpretation thereof. The head of gold represented Nebuchadnezzar and the kingdoms over which he reigned; the breast and arms of silver represented the Medes and Persians, who next succeeded in the government of the world; the belly and thighs of brass, represented the empire of Alexander and his successors—this being the next in succession—the legs of iron represented the Roman empire, which was the fourth great monarchy of the world; and the feet and toes part of iron and part of clay, represented the dissolution of the Roman empire and its subdivision into the kingdoms of modern Europe, as they now exist in their divided state partly Roman and partly Protestant, and not cleaving one to another, even as iron and clay will not adhere or unite in mutual strength.

Of course, then, the government of England is one of the toes of this image.

Now, in the days of these kings (or kingdoms) represented by the feet and toes, the God of heaven should set up a kingdom which should not be left to other people but should break in pieces all these kingdoms and stand for ever, as represented by the little stone.

This is the interpretation which the God of heaven himself gave to Daniel, and which Daniel has given in the scriptures; and England has given the scriptures to the world, thus actually revealing to the world, its destiny and her own.

But before we proceed further, we shall go back and take another view of the same subject, as revealed to Daniel on another occasion and under a different figure. He saw, (Daniel 7,) these same four kingdoms, viz., the Babylonians, Medes and Persians, Greeks and Romans, rise and reign in succession under the figure of four beasts. Out of the fourth beast he saw, under the figure of ten horns, ten kingdoms arise, which are the same that the feet and toes represented, viz.: the kingdoms of modern Europe. And he beheld till the thrones were cast down, and the Ancient of Days did sit, and judgment was given to the saints, and the time came

that the saints possessed the kingdom. Again he said, "The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever."

Again, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him.

Again he says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The kingdom so often spoken of in this seventh chapter of Daniel, is evidently the same that is represented by the stone which smote the image, as recorded in the second chapter.

From this it appears that this new kingdom will be established over the whole earth to the destruction of all other kingdoms, by nothing less than the personal advent of the Messiah in the clouds of heaven with power and great glory, but preceded by a personage called the "Ancient of Days." The fourteenth chapter of Zechariah confirms this testimony by predicting that the Lord will stand with his feet on the Mount of Olives; that he shall come and all the saints with him, and that in that day there shall be one Lord, and his name one, and he shall be king over all the earth.

The revelation of John bears the same testimony, saying, "The kingdoms of this world shall become the kingdoms of our God and his Christ."

There are many other scripture illustrations of the same subject, which would be extremely interesting to your Majesty and to the world, but these must suffice.

From all these facts so clearly set forth in the scriptures, I feel warranted in saying that, as sure as all these events have succeeded each other from the days of Nebuchadnezzar, king of Babylon, until the days of Victoria I, on the throne of Great Britain, so sure will that portion be fulfilled which is yet future, and which relates to the casting down of thrones, the termination of the political

and religious establishments of the earth, and the setting up of a new and universal kingdom, under the immediate administration of the Messiah and his saints.

Connected with the ushering in of this new era will be the restoration of Judah and Israel from their long dispersion. They will come home to their own land, and rebuild Jerusalem and the cities of Judea, and rear up the temple of their God. This city will be the seat of empire for the eastern world and all the surrounding nations for the next thousand years, at least. (See Zechariah 14.)

This restoration will take place by a series of miracles, signs, wonders, revelations, judgments, etc., which will far exceed the dispensation of Moses and the deliverance of Israel from Egyptian bondage. (Jeremiah 16; Ezekiel 20; Isaiah 11; Ezekiel 36 to 39 inclusive.) With this revolution will be connected the resurrection of the saints that have slept. (See Daniel 12, 2; Job 19, 25, 27, 29; Revelation 20.)

A physical change also awaits the earth at this time. The mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, the barren deserts fruitful, and the parched ground well watered, and even the beasts of prey will be wrought upon by the Spirit of God, will lose their thirst for blood, and become perfectly harmless, feeding only upon vegetable food.

Isaiah and others have written upon all these things so extensively that it would be needless for me to give the quotations. Connected with this restoration will be judgments and signs in heaven above and earth beneath, which will distress the nations by famine, pestilence, sword, tempests, hail, earthquakes, floods, and whirlwinds, which will finally terminate in a fire, as fatal to all the proud and them that do wickedly, as the flood in the days of Noah and the fire that fell upon Sodom.

Then, as Noah was a survivor of a world destroyed, and himself and family the sole proprietors of the earth, so will the saints of the Most High possess the earth and its whole dominion, and tread upon the ashes of the wicked. (See Isaiah 24: 1-6; Malachi 4; Luke 21, 25 to 36; Joel 2.)

Having laid before your Majesty a faint description of that

great revolution which awaits the world, I now come to the second part of my subject, viz: The time of its fulfillment.

The apostles were in expectation of its immediate fulfillment, while Jesus was yet with them, until he taught them better. They inquired of him, saying, "Wilt thou at this time restore again the kingdom of Israel?" But he answered them, saying, "It is not for you to know the times and seasons which the Father hath put in his own power." As much as to say, that it was no part of their mission, and was not to be fulfilled in their day. So, being corrected in this thing, the Apostle Peter afterwards informs us, (Acts 3,) that the heavens must receive Jesus Christ until the times of restoration of all things spoken of by the Lord, by the holy prophets, and that at the times of restitution God would send him again. Jesus himself speaks of this same time when he says, (Luke 21,) "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles are fulfilled."

Paul also comes to the same point of time (Romans 11,) "Blindness in part is happened to Israel until the fullness of the Gentiles is come in."

These texts all have an allusion to one and the same time, viz., the revolution of which we have spoken.

The Lord (Luke 21,) after speaking of the signs of his coming says, "When ye see these things begin to come to pass then know that the kingdom of God is nigh at hand," and then says that the generation who are witnesses of these signs beginning to come to pass will not pass away till all shall be fulfilled, including his second coming and kingdom.

Now, the kingdom of God here spoken of cannot possibly allude to the kingdom which was set up in the days of the apostles, for that kingdom was already at hand when the Savior predicted these things, and was set up immediately after his resurrection and without the signs, spoken of in the 21st of Luke having come to pass. Therefore, he must have alluded to the kingdom of which Daniel and others spoke which was to be set up in the days of these kings, as represented by the feet and toes of the image; and it is well known to your majesty and to all Christendom that these ten kingdoms out of the ruins of the Roman empire did not arise until many hundred years after the days of the apostles.

Let us here enumerate the signs spoken of which are to precede the Messiah's second coming and the setting up of his kingdom, "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations with perplexity—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in the clouds of heaven with power and great glory."

I beg leave barely to remind your majesty that these signs have for the last ten years been fulfilling in the eyes of all people. I need not here particularize or point out their fulfillment, for passing events are too notorious to be hidden.

I now beg leave to call the attention of your majesty to an important discovery which has poured a flood of light upon these subjects, and which has actually revealed and demonstrated that the present age is the time of their fulfillment. I allude to the discovery of an ancient record among the antiquities of America, a copy of the translation of which was lately presented to your Majesty and another to his Royal Highness, Prince Albert, by Mr. Brigham Young. The discovery of this record and the things connected with it, as they are now ushering in upon the world, are of more importance than any single event which has transpired in modern times. The discovery of America by Columbus three hundred years since opened a new era upon the world, and poured a flood of light upon the nations. They awoke from the slumber of ages, and gazed with astonishment and wonder. As the first transports of admiration subsided, a spirit of enterprise seized the people, and a new impulse was given to the minds of men, which has resulted in mighty changes in the scientific, commercial and political departments, and which has mainly contributed in forming all the great outlines of modern character.

But it remained for the nineteenth century to open a treasure of knowledge, and to present to the world a discovery more extensive in its information, more glorious in its intelligence, and of greater magnitude in its final bearing upon men and things, than all the discoveries of Columbus and his contemporaries. I allude to this ancient American record. By this means the history of the

past in relation to half the world, has been opened as far back as the confusion of languages at Babel. A nation whose "bones are dried" and whose ruined temples and monuments have reposed for ages in silent, solemn and awful grandeur, has now spoken from the dust and revealed to the world their history, and with it their prophecies and their testimony of Jesus as the risen Messiah and the Savior of the world, not of Asia only, but of America also. From this record we learn the astonishing fact that the gospel was revealed among the ancient inhabitants of that continent, and the risen Jesus ministered in person to them, setting in order all the offices and ordinances of his kingdom, and opening all the great outlines of his doctrine, together with a knowledge of the future, down to the time of restoration, of which we have spoken.

By this means we are enabled to come to a knowledge of these points of doctrine and prophecy, and to understand clearly that which has been rendered obscure by coming down to us through the dark ages, robbed of its plainness by priestcraft and superstition, and mingled with the traditions of men.

By this means we are enabled to understand definitely the signs of the times and how and when the prophecies are to be fulfilled in relation to the great revolution so clearly set forth in this letter.

And by this means we understand the fate of the world and the destiny to which the nations are hastening.

This ancient record was discovered in 1827, in Western New York, in the bowels of the earth, where it had been concealed for fourteen hundred years.

It was there deposited by a holy prophet whose name was Moroni, in order to preserve it, at a time when a great nation was overthrown.

It was translated and published in English in 1830. Since that time it has been a principal means in the hands of God of working a greater revolution among men than was ever known in so short a time. It has given rise to the Church of Christ of Latter-day Saints, which was first organized with six members on the sixth of April, 1830, but which now numbers many thousands, both in America and Europe.

This church professes to hold to the ancient order of the gospel, as revealed both in the Bible and in this American record.

They discard infant baptism, as an invention of priestcraft, and hold to the baptism of penitent believers for remission of sins, and to the gift of the Holy Ghost by the laying on of hands in the name of Jesus; and to the gifts of healing, prophecy, miracles, etc., as Jesus promised in his word.

The Church of the Saints thus organized upon the ancient order and faith once delivered to the Saints, must grow and flourish, and spread among all nations, and must increase in faith, and power and might and glory, until as a bride adorned for her husband she is prepared for her coming Lord, and for the marriage supper of the Lamb.

Perhaps a few words of one of the prophets as contained in this ancient record, will serve to show what is at hand to be fulfilled, in plainer terms than any modern style of language can express. From the fifty-seventh page of the first book of Nephi, (Nephi 22, 11-25) as contained in this ancient record, I extract the following:

The Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel.

Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity, and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel. And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the ways of the Lord, yea, that great and abominable church shall tumble to the dust, and great shall be the fall of it. For behold, saith the prophet, the time cometh speedily, that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly, shall be as stubble; and the day cometh that they must be burned.

For the time soon cometh that the fullness of the wrath of God

shall be poured out upon all the children of men; for he will not suffer that the wicked shall destroy the righteous. Wherefore, he will preserve the righteous by his power, even if it so be that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear, for thus saith the prophet, they shall be saved, even if it so be as by fire. Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they harden their hearts against the Holy One of Israel; for behold, the righteous shall not perish; for the time surely must come, that all who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass that all those who will not hear that prophet, shall be cut off from among the people. And now I, Nephi, declare unto you, that this prophet of whom Moses spake was the Holy One of Israel: wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh; for the time speedily shall come, that all churches which are built up to get gain, and all those which are built up to get power over the flesh, and those which are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.

And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth; and he numbereth his sheep and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture.

I have given the above extract from this ancient prophecy, in order that your Majesty and the people of your dominion, may be aware of future events which are nigh even at the door.

I must close this letter by forewarning the sovereign and people of England in the most affectionate manner, to repent and turn to the Lord with full purpose of heart.

When I say repent, I mean my message for the lords, nobles, clergy and gentry, as well as sovereign and people. Let them deal their bread to the hungry, their clothing to the naked; let them be merciful to the poor, the needy, the sick and the afflicted, the widow and the fatherless; let them set the oppressed free, and break every yoke. In order to be able the more effectually to do this, let them dispense with their pride, extravagance, their luxury and excesses, for the cries of the poor have ascended to heaven; their groans and tears have ascended before the Lord; his anger is kindled and he will not always permit their sufferings to go unnoticed.

In short, let them bring forth fruits meet for repentance, and come and be baptized in the name of Jesus, for the remission of sins, and then shall they receive the Holy Spirit, and become the Saints of the Most High, the children of light; and signs shall follow them that believe, the sick shall be healed in the name of Jesus; devils shall be cast out, the deaf shall hear and the dumb shall speak, and the poor shall have the gospel preached unto them.

Now if the rulers, clergy and people of England hearken to this message, they shall have part in this glorious kingdom so clearly set forth in this letter, but if they will not hearken to the words of the prophets and the apostles, they will be overthrown with the wicked, and perish from the earth.

The Lord God of Israel hath sent his angel with this message to the children of men, "to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

With sentiments of profound respect, and with the most anxious desire for the welfare and prosperity of the sovereign and people of England. I have the honor to subscribe myself,

Your Majesty's humble servant,

PARLEY P. PRATT.

Manchester, May 28, 1841.

WHAT PROPHECY ASSERTS, HISTORY AFFIRMS.

BY NEPHI L. MORRIS.

From the beginning of their history, the Latter-day Saints have held views on various important subjects that have been at striking variance with the commonly accepted views of the world. This difference of opinion is particularly true in relation to the history of the great American continent. It is therefore interesting to the Latter-day Saints to observe the progress which the world is making toward an agreement on some of the subjects referred to. The world would be very unwilling to admit that it is making any such advancement, and still less willing would it be to intentionally agree with or confirm those truths which the Latter-day Saints claim have been received from a divine source.

We give these extracts from editorials in the *Salt Lake Tribune* and compare with them the beliefs and declarations of The Church, as set forth, many years before, in its standard works.

During the recent war with Spain and after the taking of Manila and the annexing of Hawaii, the powers of Europe were curious to know by what rule or principle of international law the United States could justify its extension of authority so far out into the Pacific ocean. The Monroe Doctrine was frequently discussed, and upon that subject a remark was made by the *London Daily Mail* which brought from the *Salt Lake Tribune* the following splendid declaration:

"The Monroe Doctrine is a distinct proposition. *In substance it is a declaration that if any power of Europe, by conquest or pur-*

chase, seeks to build a throne on the soil of the Western continent, we will tumble that throne over and scatter that power. It is not a contract. It has no clause which says 'so long as we do not venture abroad you must not come here;' it merely gives the world an ultimatum, and its maintenance from the first has rested solely on our ability to enforce it. If when a sullen and revengeful power after years of friction and insult, blows up one of our ships and kills some hundreds of our seamen, and we in vindication seize her territory and appropriate it, in what way does that change the status of the Monroe Doctrine? Does it weaken our country's authority? Is that calculated to cause the Great Republic to look with more favor upon a proposition to erect another Spain or Germany or any other European power at our doors? The gates of our continent are open to foreigners. They can come and appropriate as individuals all they please; but they must bring neither scepter nor crown with them."—*Tribune*, August 30, 1898.

This strongly expressed sentiment may be accepted by at least a majority of the citizens of our republic as a true expression of what the Monroe Doctrine means. In other words, it defines the rigid attitude of the United States towards monarchies and kingdoms so far as their existence in the Western world is concerned. Now read what the Book of Mormon announced centuries before, relative to kingdoms on this continent:

But behold, this land [the land of America] saith God, shall be a land of their inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles, *and there shall be no kings upon the land who shall rise up unto the Gentiles.* And I will fortify this land against all other nations; and he that fighteth against Zion shall perish saith God.

As historical proof of the strength of the sentiment expressed in the *Tribune*, and as fulfillment of the Book of Mormon prophecy, witness, together with the expulsion of Spain, the almost unbroken line of republics that reach from Cape Horn to Baffin's Bay. Also, recount the sad story of Dom Pedro II, of Brazil, and the tragic termination of Maximilian's short-lived "Empire of Mexico."

The history of ancient America is shrouded in mystery and speculation. Little is really known except that which is set forth by the Book of Mormon. However, research and scientific investi-

gation have brought forth from the dark and hidden past many very interesting facts. In this connection read this very interesting article which appeared in the paper named, only a few months ago:

In the New York *Herald* of last Sunday is an article by Le Plongeon on the monument of Xochicalco in Mexico, around which gathers a wonderful interest, for Le Plongeon says it is a memorial which signalizes the destruction almost of a world. Here are his words:

The pyramid of Xochicalco, situated at an altitude of 5,395 feet above the level of the sea, to the south-southwest of the city of Cuernavaca, four and a half miles from the Indian village of Tetlama, is, if not one of the most ancient constructions made by human hands, at least one of the most important in the history of man among modern civilized Christian and Mohammedan nations. This monument is a record, written on stone, of the tremendous cataclysm which caused the submergence and destruction of the Land of Mu (Plato's Atlantis), together with its population of 64,000,000 human beings, about 11,500 years ago.

Le Plongeon explains that he a few weeks since received from Mr. C. V. Collins of the Northwestern *Agriculturist* several photographs of ancient monuments in Mexico. Among these were some of the south side of the pyramid of Xochicalco. Then the story runs on as follows:

For more than a century this pyramid has been visited and written upon by world famed European scientists, such as Alexander Humboldt, and in our times Mehedin, member of the French Scientific commission to Mexico; Dr. Seler of Berlin, Dr. Antonio Penafiel of Mexico and others. Before them a Mexican monk, Father Jose Antonio Alzate, a learned physicist and astronomer, after visiting the famous ruins, wrote a description of them that was published in Mexico in 1787, and attempted a restoration of the monument; also Captain Dupaix wrote a description of the same by order of the king of Spain in 1807, (published in Kingsborough's great work, "Mexican Antiquities," vol. v, p. 222.)

Strange as it may appear, none of these scientists ever suspected the object the builders had in view when they erected the structure, therefore its great historical and scientific importance remained unknown to them. Humboldt calls it a military fortification, and Dupaix seems to have been of the same opinion; but both were unable to make out the nature of the designs adorning the edifice. Humboldt sees in them crocodiles throwing water: Dupaix garlands of flowers, fruits, animals and other mysterious objects; the meaning of the whole he was unable to make out.

A short description taken from the narratives of these two writers, who visited the monument a century ago, may not be out of place.

It is built on an isolated natural hill, 117 metres high, divided into five terraces by the hand of man, so as to form a graduated quadrilateral pyramid, whose faces front the cardinal points, the orientation being perfect. The sides were faced with walls of porphyritic stones, hewn perfectly square, forming courses of great regularity, covered with hieroglyphics and painted red.

The base of the pyramid was surrounded by a wide and deep ditch, measuring 4,000 metres (about three miles) in circumference. The ascent to the platform was by a steep incline and a stairway on the west side of the monument. Said platform was about 9,000 metres square, and on it were yet to be seen the ruins of a small square building, according to Humboldt. This was surrounded by a dry stone wall, which according to Dupaix, served as a parapet.

In the center of the hill are galleries and chambers dug by the hand of man, their entrance being on the north side. There is little doubt that from these were quarried the stones used in the building of the monument.

This description is certainly the most interesting on account of the many points of resemblance it bears to the hill upon which was situated the palace of the ancient kings and the temple dedicated to Cleito and Poseidon, on the island of Atlantis, according to Plato's narrative.

But Le Plongeon says the language used is the Maya, and the writing is in part alphabetical, in part syllabic, and in part symbolic, but still easy of interpretation for one who holds the key. Le Plongeon thinks it astonishing that none of the learned men who have visited the place ever suspected that it was a mausoleum erected to commemorate some great and terrible event. Then the characters are given and their interpretation, a part of the Maya alphabet is shown. Le Plongeon shows that one inscription means "destruction," another symbol is a Maya word which means "to be reduced to atoms," another means "earthquake" and "the serpent" which Humboldt mistook for a crocodile ejecting water, and whose undulations Dupaix imagined were a garland of flowers, getting his idea from the Mexican name Xochicalco (the house of flowers) really represented the sea that involved everything within its folds after the earthquake." Thus the full interpretation is "Destruction of the land and its inhabitants in the Atlantic ocean by being reduced to atoms."

That is a tremendous story, but it is backed by plates, and the reader is referred to Parey's Maya Dictionary for confirmation of the meaning of the symbols.

And what a creepy sensation it awakens. And what about men and their ambitions and their puny works when out of this sullen stone stares the history of a time when eleven thousand five hundred years ago men were just the same, with their loves and hates and ambitions *until the earthquake started on its march and the big sea responded in tidal waves, and in an hour sixty-four millions of the race were swept to death, men, women, children—all, and when it was over a continent with all its freight of life and treasure had disappeared and there was not left even "the bubbling cry of some strong swimmer in his agony."* "What shadows we are."—Salt Lake Tribune.

We quote a few verses from the Book of Mormon, page 495.

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did

shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings such as never had been known in all the land, and the city of Zarahemla did take fire; and the city of Moroni did sink in the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moroni, that in the place of the city thereof, there became a great mountain. And there was a great and terrible destruction in the land southward. [South America.] But behold, there was a more great and terrible destruction in the land northward [North America]; for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate. And thus the face of the whole earth became deformed; etc., etc. [Read chapters 8 and 9 of III Nephi.]

The *Tribune's* touching comments are no less applicable to the Book of Mormon narrative, than to the graphic one worked out by Le Plongeon.

Regarding the location of the Garden of Eden, there has been little dispute until within the last few decades. Formerly it was generally believed by the religious world, as well as by the scientific world, that man made his advent in Asia. Of late years, however, a number of scientists have moved the cradle of humanity from the valleys of the Euphrates to the American continent; so that, today, the scientific world may be said to be somewhat divided upon this point of man's history.

A few years ago, an American traveler addressed a letter to the Salt Lake *Tribune* in which he gave a great many very pointed reasons for his belief in the theory that man first dwelt upon this continent. We will not present the communication itself, but merely the terse and approving introduction with which that paper published the letter. It said:

We are sure that the following letter will be read with exceeding interest by *Tribune* readers. The writer is the gentleman who was here on a lecture tour last summer who has probed Indian literature until he has become convinced that *India was in the swaddling bands of barbarism and ignorance, when there was a mighty civilization on this continent; that the light from India is but reflected light; that it was first kindled on our*

own continent and shone here for myriads of years, before it was turned on the East.

As early as 1838, the Prophet Joseph Smith announced by revelation that the Garden of Eden was located upon this continent.

The following is to be found in the Doctrine and Covenants, page 389.

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

Section 116, of the same book, is a revelation which designates Adam-ondi-Ahman as a spot of ground known as Spring Hill, in Daviess county, Missouri.

MERCY.

Copy

The quality of mercy is not strained;
 It droppeth as the gentle rain from heaven
 Upon the place beneath. It is twice blessed;
 It blesseth him that gives, and him that takes:
 'Tis mightiest in the mightiest; it becomes
 The throned monarch better than his crown.
 His scepter shows the force of temporal power,
 The attribute to awe and majesty.
 Wherein doth set the dread and fear of kings.
 But mercy is above the sceptered sway;
 It is enthroned in the hearts of kings;
 It is an attribute to God himself;
 And earthly power doth then show likest God's,
 When mercy seasons justice. Therefore, Jew,
 Though justice be thy plea consider this—
 That, in the course of justice, none of us
 Should see salvation; we do pray for mercy;
 And that same prayer doth teach us all to render
 The deeds of mercy.—*Merchant of Venice.*

WHAT SHALL WE READ?

BY APOSTLE MATTHIAS F. COWLEY.

Young Latter-day Saints should learn to read; and having learned, should read the scriptures, familiarize themselves with the doctrines of the Gospel, and the history of The Church. The sacred word should be read under the influence and inspiration of the Holy Spirit, for the truths of heaven are not comprehended by the spirit of man. This statement is verified by history, from the time when the apostles of the Lord were martyred, down through the ages. Men have disputed over the doctrines of the New Testament for centuries, without coming to a unity of the faith. As Paul says: "ever learning but never able to come to a knowledge of the truth;" and for Latter-day Saints to read the scriptures, without the inspiration of the Holy Spirit, would be equally ineffectual, but with this Spirit there cometh understanding. But our researches after truth need not be confined to religious books. The Lord has commanded us to seek wisdom from all good books. (See Doctrine and Covenants, section 88: 76-80.) This grants us the fullest liberty to gather gems of truth from every available source, and enjoins upon us to seek for knowledge by prayer, study, faith, observation, conversation, and reading.

The unbounded field confuses the mind when confronted with the numberless volumes of literature which, in this age of enlightened thought, invite us to read. To read anything and everything as it comes in our way would not only be unprofitable but an impossible task. Rules similar to those which govern the proper feeding of the body, apply in guiding us to feed the mind. The man who overeats becomes drowsy, lacks vitality, and abuses

the vital forces of his body. Eating too often, his digestive organs are overtaxed; indiscriminately and too rapidly what his palate craves, his taste is vitiated, and the organs of his stomach destroyed, thus bringing disease to shorten his life. A wise man says: "The temperate man feels better after a meal; the intemperate man feels better before eating." This may also apply to men who read with and without thought. Many men read volumes without bestowing contemplation on the matter before them, or without having by previous thought any definite purpose or point in mind upon which they desire to obtain knowledge. All this is wrong, and such readers are like the intemperate eater. What shall we read? As every Latter-day Saint must understand the Gospel in order to enjoy its spirit and participate fully in its blessings, he should first read the scriptures, studying the principles of the Gospel, and living by its precepts; great care should be taken in the selection of other books to be read. In the first place, the contents of a book should be so interesting as to fasten our attention, for books may be read mechanically, in which case nothing is learned. Failing to remember what one reads and hears is not due to weak memory, but to the fact that there was lack of attention to the matter. If a book is so lacking in interest, that it is read over without attention and thought, its reading is only a waste of time. In many instances, however, attention and interest should be cultivated; and this is often more difficult to do, and more necessary, in case of a good book than a bad one. But fondness for and an infatuation with the style or the matter of the book should by no means be the only consideration. Trifling and injurious novels, yellow-back literature and the like, containing thrilling stories, written in a fascinating style, are always detrimental to the habits and morals of the reader. They are either false entirely, or great exaggerations of the truth. There is nothing gleaned upon which to base good action or principle. Boys and girls who read such stuff render themselves useless for the practical affairs of life, and for true, good men and women, often feeling that all work is obnoxious and distasteful. They become fanciful in their imaginations, build impossible castles in the air, and fall far below the true standard of worth. Such reading often makes criminals, by inspiring people to emulate the

example of thieves, robbers and bandits. A living example of this is related as follows by Elder John Nicholson, referring to an incident which occurred during his incarceration for conscience sake:

One morning, on leaving the "bunk house," I noticed a new-comer. He had been brought in during the night. A fresh inmate was always an object of interest. This one at once attracted my attention. He was a splendid specimen of physical manhood—tall, broad-shouldered and erect. His face was ruddy with the glow of health, and I failed to perceive that it had any particular vicious expression. He was probably twenty-one years old.

I saluted him, and engaged him in conversation. He was refreshingly frank. As near as I can recollect, the following, in substance, is about what passed between us:

"Why are you brought here?"

"For stealing cattle."

"Do you know why I asked the question?"

"No."

"Because I didn't think you looked like a naturally bad man. How did you get into such bad business? Did your father or any other of your relatives ever do any stealing?"

"No; they have always been honest. I started it. I was led into the scrape by reading the wrong kind of stuff. I was herding near Skull Valley, and didn't know how to put in my time, which hung heavily on my hands. I sent word to my sister that I wanted some books to read. She sent me a lot of novels, such as *The Life of Jesse James*, and others of the same sort. When I read them, I got excited and hungry to do something desperate. It made me want to be somebody, and make a stir. I kept on getting more and more worked up; so another fellow and I put our six-shooters in shape, made a break, and stole a bunch of cattle. I drove them to Corinne to sell them. There I fell into the hands of the sheriff, and here I am."

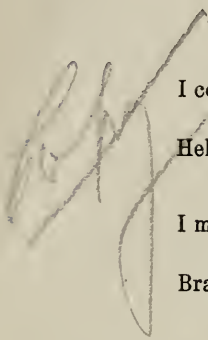
"Then it was your sister and dime novels that helped to get you here?"

"I guess that's about it."

Such reading is evil, and should be avoided just as we avoid eating poison. No one would eat poison just to be eating, if he knew it. No wise man or woman will read books that have the same effect on the mind that poison has to the body. Hence, the

importance of discreet selection of books. Only such literature should be read as will lead the mind to right thinking, which is the basis of right action. What will the benefit be? should be asked before any book is read. And these, also: Will this book awaken thoughts that will help me onward and upward in my chosen vocation? Will it help me in the building of a noble character? Only such books as can answer, Good, and Yes, to these questions are worth reading. The Bible and Church books stand first on the list to give this answer.

MY WORK.



I come to thee, O Lord, for strength and patience
 To do thy will;
 Help me, O Father, in this world of duty,
 My place to fill.

I may not go and labor in thy vineyard,
 Where through long hours
 Brave men and women toil, and from thy presses
 The red wine pours.

My work at home lies with the olive branches;
 My field is there—
 To train them fitly for the heavenly garden
 Needs all my care.

I may not in the woods and on the mountains
 Seek thy lost sheep—
 At home a little flock of tender lambkins
 'Tis mine to keep.

Thou givest us, thy servants, each our life-work;
 No trumpet tone
 Shall tell the nations in triumphant pealing
 How mine was done.

But 'twill be much if, when the task is over,
 Through grace from thee,
 I give thee back, unharmed, the precious treasures
 Thou gavest me.

THE STORY OF "MORMONISM."*

BY DR. JAMES E. TALMAGE, OF THE UNIVERSITY OF UTAH.

(Concluded from page 826.)

But the officers of the army kept their word; the troops were put into camp forty miles from the settlements, and the settlers returned. The president's commissioners brought the official pardon, unsolicited, for all acts committed by the "Mormons" in opposing the entrance of the army. The people asked what they had done that needed pardon; they had not robbed, they had not killed. But a critical analysis of these troublous events revealed at least one overt act;—some "Mormon" scouts had challenged a supply train; and, being opposed, they had destroyed some of the wagons and provisions; and for this they accepted the President's most gracious pardon.

And after all, the "Mormon" people regard the advent of the Buchanan army as one of the greatest material blessings ever given them.

The troops, once in Utah, had to be provisioned; and everything the settlers could spare was eagerly bought at an unusual price. The gold changed hands. Then, in their hasty departure, the army disposed of everything outside of actual necessities in the way of accoutrements and camp equipage. It is said that during the army's two years' camp in Utah, over four million dollars worth of goods were disposed of. The army found the people in poverty and left them in comparative wealth.

*A lecture delivered by invitation at the University of Michigan, at Cornell University, and elsewhere.

And what was the cause of this hurried departure of the military? For many months, ominous rumblings had been heard,—indications of the gathering storm which was soon to break in the awful fury of civil war. It could not be doubted that war was imminent; already the conflict had begun, and a picked part of the army was away in the western wilds, doing nothing for any phase of the public good. But a word further concerning the expedition in general. The sending of troops to Utah was part of a foul scheme to weaken the government in its impending struggle with the secessionists. The movement has been called not inaptly “Buchanan’s blunder,” but the best and wisest men may make blunders, and whatever may be said of President Buchanan’s short-sightedness in taking this step, even his enemies do not question his integrity in the matter. He was unjustly charged with favoring secession; but the charge was soon disproved. However, it was known that certain of his cabinet were in league with the seceding states; and prominent among them was John Floyd, secretary of war. The successful efforts of this recreant officer to disarm the North, while accumulating the munitions of war in the South; to scatter the forces by locating them in widely separated and remote stations; and in other ways to dispose of the regular army in the manner best calculated to favor the anticipated rebellion, are matters of history. It is also told how, at the commencement of the rebellion, he allied himself with the confederate forces, accepting the rank of brigadier-general. It was through Floyd’s advice that Buchanan ordered the military expedition to Utah; ostensibly to install certain federal officials and to repress an infantile rebellion which in fact had never come into existence; but in reality to further the rebellion of the South. When the history of that great struggle with its antecedents and its consequent circumstances is written with a pen that will indite naught but truth, when prejudice and partisanship is lived down, it may appear that Jefferson Davis rather than James Buchanan was the prime cause of the great mistake.

And General Johnston who commanded the army in the West; he who was so vehement in his denunciation of the rebel “Mormons,” and who rejoiced in being selected to chastise them into submission; who because of his vindictiveness incurred the ill-

favor of the governor, whose *posse comitatus* the army was; what became of him, at one time so popular that he was spoken of as a likely successor to Winfield Scott in the office of general-in-chief of the United States army? He left Utah in the early stages of the rebellion, turned his arms against the flag he had sworn to defend, doffed the blue, donned the grey, and fell a rebel on the field of Shiloh.

Changes many and great followed in bewildering succession in Utah. The people were besought to take sides with the South in the awful scenes of cruel strife; it was openly stated in the East that Utah had allied herself with the cause of secession; and by others that the design was to make Salt Lake City the capital of an independent nation. And surely such conjectures were pardonable on the part of all whose pitiable ignorance and prejudice still nursed the delusion of "Mormon" disloyalty. Moreover, had the people been inclined to rebellion what greater opportunity could they have wished. Already a North and a South were talked of—why not set up also a West? A supreme opportunity had come and how was it used? It was at this very time that the Overland Telegraph line, which had been approaching from the Atlantic and the Pacific, was completed, and the first tremor felt in that nerve of steel carried these words from Brigham Young:

Utah has not seceded, but is firm for the constitution and laws of our country

The "Mormon" people saw in their terrible experiences, and the outrages to which they had been subjected, only the mal-administration of laws and the subversion of justice through human incapacity and hate. Never even for a moment did they question the supreme authority, and the inspired origin of the constitution of their land. They knew no North, no South, no East, no West; they stood positively by the constitution, and would have nothing to do in the bloody strife between brothers, unless indeed they were summoned by the authority to which they had already loyally responded, to furnish men and arms for their country's good.

Following the advent of the telegraph, came the railway; and the land of "Mormondom" was no longer isolated. Her resources were developed, her wealth became a topic of the world's wonder;

the tide of immigration swelled her population, contributing much of the best from all the civilized nations of the earth. Every reader of current news has heard of her rapid growth; of her repeated appeals for the recognition to which she has so long been entitled in the blessed sisterhood of states; of the prompt refusals with which her pleas were persistently met, though other territories with smaller and more illiterate populations, more restricted resources, and in every way weaker claims, were allowed to assume the habiliments of maturity, while Utah, lusty, large and strong, has been kept in swaddling clothes. But the cries of the vigorous infant were at length heeded, and in answer to the seventh appeal of the kind, Utah's star was added to the nation's galaxy.

But let us turn more particularly to the history of The Church itself. For a second time and then for a third, the Church of Jesus Christ of Latter-day Saints was deprived of its president, and on each occasion were repeated the prophecies of disruption uttered at the time of Joseph Smith's assassination. Calm observers declared that now the shepherd had left, the flock would soon be dispersed; whilst others, comparable only to wolves, thinking the fold unguarded, sought now to harry and scatter the sheep; but "Mormonism" died not; every added pang of grief served but to unite the people.

When Brigham Young passed from the earth, he was mourned of the people as deeply as was Moses of Israel. And had he not proved himself a Moses, aye and a Joshua, too? He led the people into the land of holy promise, and had divided unto them inheritances. He was a man with a clear claim to title as one of the small brotherhood we call great. As carpenter, farmer, pioneer, capitalist, financier, preacher, apostle, prophet—in everything, he was a leader among men. Even those who opposed him in politics and in religion, respected him for his talents, his magnanimity, his liberality, and his manliness, and today men who refused him honor while alive, come to give their mites and their greater sums to erect a monument of stone and bronze to the memory of this man who needs it not. With his death closed another epoch in the history of this people, and a successor was raised up capable of leading and judging under the changed conditions.

But perhaps you censure me for having forgotten or for hav-

ing intentionally omitted reference to what popular belief regards as the chief feature of "Mormonism," the corner-stone of the structure, the secret of its influence over its members, and of its attractiveness to its proselytes, viz: the peculiarity of the "Mormon" institution of marriage. The Latter-day Saints were long regarded as a polygamous people. That plural marriage has been practiced by a limited proportion of the people, under sanction of Church ordinance, has never since the introduction of the system been denied. But that plural marriage is a vital tenet of The Church is not true. What the Latter-day Saints call celestial marriage is characteristic of The Church, and is in very general practice; but of celestial marriage, plurality of wives was an incident, never an essential. Yet the two have never been segregated in the popular mind. We believe in a literal resurrection and an actual hereafter, in which future state will be recognized every sanctified and authorized relationship existing here on earth—of parent and child, brother and sister, husband and wife. We believe further, that contracts as of marriage, to be valid beyond the veil of mortality must be sanctioned by a power greater than that of earth. With the seal of the holy Priesthood upon their wedded state, these people believe implicitly in the perpetuity of that relationship on the far side of the grave. They marry not with the saddening limitation "*Until death do you part,*" but "*For time and for all eternity.*" This constitutes celestial marriage. The thought that polygamy has ever been the head and front of "Mormon" offending, that to it is traceable as the true cause the hatred of other sects and the unpopularity of The Church, is not tenable to the earnest thinker. Sad as have been the experiences of the people in consequence of this practice; deep and anguish-laden as have been the sighs and groans, hot and bitter as have been the tears so caused, the heaviest persecution, the cruelest treatment of their history began before polygamy was known in The Church. There is no sect or people that sets a higher value on virtue and chastity than do the Latter-day Saints, nor a people that visits surer retribution upon the heads of offenders against the laws of sexual purity. To them marriage is not, can never be, a civil compact alone; its significance reaches farther than earth; its obligations are eternal; and the Latter-day Saints are

notable for the sanctity with which they invest the marital state. It has been my privilege to tread the soil of many lands, to observe the customs and study the habits of more nations than one; and I have yet to find the place and hear of the people, where and with whom the purity of man and woman is held more precious than among the maligned "Mormons" in the mountain valleys of the West. There I find this measure of just equality of the sexes—that the sins of man shall not be visited upon the head of woman.

At the inception of polygamy among the Latter-day Saints, there was no law national or state against its practice. This statement assumes, as granted, a distinction between bigamy and the "Mormon" institution. In 1862, a law was enacted with the purpose of suppressing polygamy; and, as had been predicted in the national Senate prior to its passage, it lay for many years a dead letter. Federal judges in Utah, who were not "Mormons" nor lovers of "Mormonism," and United States attorneys, refused to entertain complaints or prosecute cases under the law, because of its manifest injustice and inadequacy.

But other laws followed, most of which, as the Latter-day Saints believe, were aimed directly at their religious conception of the marriage contract, and not at social impropriety or sexual offense.

At last the Edmunds-Tucker law took effect, making not the marriage alone but the subsequent acknowledging of the contract an offense, punishable by fine or imprisonment or both. Under the spell of unrighteous zeal, the federal judiciary of Utah announced and practiced that most infamous doctrine of segregation of offenses, with accumulating penalties.

I who speak to you have listened to judges instructing grand juries in such terms as these: that although the law of Congress designated as an offense the acknowledging of more living wives than one by any man, and prescribed a penalty therefor, as Congress had not specified the length of time during which this unlawful acknowledging must continue to constitute the offense, the grand juries might indict separately for every day of the period during which the forbidden relationship existed. This meant that for an alleged misdemeanor—for which Congress prescribed a maximum penalty of six months' imprisonment and a fine of three

hundred dollars—a man might be imprisoned for life, aye, for many terms of a man's natural life did the court's power to enforce its sentences extend so far, and might be fined millions of dollars. Before this travesty on the administration of the law could be brought before the court of last resort, and there meet with the reversal and rebuke it deserved, men were imprisoned under sentences of years' duration.

The people contested these measures one by one in the courts; presenting in case after case every phase of the subject, urging the unconstitutionality of the measure; then The Church was disincorporated, the real estate and personal property confiscated and escheated to the government of the United States, and although the property of the latter type was first restored, real estate of great value long lay in the hands of the court's receiver, and the "Mormon" Church had to pay to the government high rental on its own property. But the people have suspended the practice of polygamy; the testimony of the governors, judges, and district attorneys of the territory, and later that of the officers of the state have declared the sincerity of the step.

As The Church had adopted the practice under what was believed to be divine approval, they suspended it when they were justified in so doing. In whatever light this practice has been regarded in the past, it is today a dead issue, forbidden by ecclesiastical rule as it is prohibited by legal statute. And the world is learning to its manifest surprise that polygamy and "Mormonism" are not synonymous terms.

And so the story of "Mormonism" runs on; its finale has not yet been written; the current press presents continuously new stages of its progress, new developments of its plan. Today the Church of Latter-day Saints is stronger than ever before; and the people are confident that it is at its weakest stage for all time to come. It lives and thrives because within it are the elements of thrift and the forces of life. It embraces a boundless liberality of belief and practice; true toleration is one of its essential features; it makes love for mankind second only to love for Deity. Its creed provides for the protection of all men in their rights of worship according to the dictates of conscience. It contemplates a millennium of peace, when every man shall love and respect his neighbor

and his neighbor's opinion as he regards himself and his own,—a day when the voice of the people shall be in unison with the voice of God.

SCIENCE AND RELIGION.

All computations of mathematical science that have relation to material things, either of weight or distance, can be accurately determined with only ten comparatively insignificant little figures, when each one is placed in its proper relation to others; but the least variation from this rule of one single figure, would make the product or answer a lie, which, if not detected before action was taken, might result in most serious consequences or perhaps in an entire failure of the noblest enterprise.

So with the science of divine truth. When each item of truth is presented in its proper relation to other truths, correct impressions are conveyed to the human mind, but when presented out of that relation, they become lies and may lead to the most serious consequences—no less than the destruction of a living soul—of necessity in every case, to infidelity, and doubt. A truth only half told may be equally misleading and ruinous to the soul of man.

For instance, it is written, "Believe on the Lord Jesus Christ and you shall be saved." This, though a scriptural statement, as it is used by the Christian world today, is leading the souls of men astray. The revivalist is crying upon the streets, "Come and confess Jesus and you are saved. You can do it in ten minutes; yes, in five minutes, or in one minute, and you are saved;" utterly disregarding the idea that any more is to be done.

Another scripture says that belief, or faith, without works is dead, being alone. And again, "Every man shall be rewarded according to his works." It is he that doeth the will of the Father that shall be saved, and every man according to his works. It is not only the doing of today that justifies, but that doing must continue unto the end of this life to be saved in the eternal life to come.

The lesson to be learned is, let every truth be taught in view of its proper relation to other truths. There can be no conflict in all truth, no more than with and in the source from whence it comes.

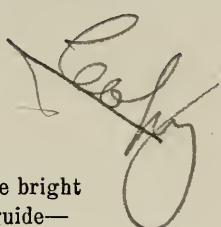
SAMUEL W. RICHARDS.

PRELIMINARY PROGRAM SELECTIONS.

[For the convenience of such members of the Y. M. M. I. A. as may not have text books containing selections for the preliminary program provided for in the Manual, the ERA will print some of these in ample time for preparation. Below is presented Gabriel Romanovitch Derzhavin's "Ode to God," named in the first program for October. The author was born in Kazan, Russia, July 14, 1743, and died at Svanka, near Novgorod, July 6, (21, N. S.) 1816. "Ode to God" is the best-known poem of this Russian lyrical poet, and it is said to have been hung up in the palace of the emperor of China, printed in gold letters on white satin; and in like manner placed in the temple of Jeddo. Sir John Bowring, once British governor of Hong Kong, made the translation which follows.—EDITORS.]

ODE TO GOD.

DERZHAVIN.



O thou eternal One! whose presence bright
All space doth occupy, all motion guide—
Unchanged through time's all devastating flight!
Thou only God—there is no God beside!
Being above all beings! Mighty One,
Whom none can comprehend and none explore,
Who fill'st existence with thyself alone—
Embracing all, supporting, ruling o'er,—
Being whom we call God, and know no more!

In its sublime research, philosophy
May measure out the ocean-deep—may count
The sands or the sun's rays—but, God! for thee
There is no weight nor measure; none can mount

Up to thy mysteries; reason's brightest spark,
 Though kindled by thy light, in vain would try
 To trace thy counsels, infinite and dark;
 And thought is lost ere thought can soar so high,
 Even like past moments in eternity.

Thou from primeval nothingness didst call
 First chaos, then existence—Lord! in thee
 Eternity had its foundation; all
 Sprung forth from thee—of light, joy, harmony,
 Sole Origin—all life, all beauty thine;
 Thy word created all, and doth create;
 Thy splendor fills all space with rays divine;
 Thou art, and wert, and shalt be! Glorious! Great!
 Light-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround—
 Upheld by thee, by thee inspired with breath!
 Thou the beginning with the end hast bound.
 And beautifully mingled life and death!
 As sparks mount upward from the fiery blaze,
 So suns are born, so worlds spring forth from thee;
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of heaven's bright army glitters in thy praise.

A million torches, lighted by thy hand,
 Wandered unwearied through the blue abyss—
 They own thy power, accomplish thy command,
 All gay with life, all eloquent with bliss.
 What shall we call them? Piles of crystal light—
 A glorious company of golden streams—
 Lamps of celestial ether burning bright—
 Suns lighting systems with their joyous beams?
 But thou to these art as the noon to night.

Yes! as a drop of water in the sea,
 All this magnificence in thee is lost:—
 What are ten thousand worlds compared to thee?
 And what am I then?—Heaven's unnumbered host,
 Though multiplied by myriads, and arrayed
 In all the glory of sublimest thought,

Is but an atom in the balance, weighed
Against thy greatness—is a cipher brought
Against infinity! What am I then? Naught!

Naught! But the effluence of thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! in my spirit doth thy spirit shine
As shines the sun-beam in a drop of dew.
Naught! but I live, and on hope's pinions fly
Eager toward thy presence; for in thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.
I am, O God! and surely thou must be!

Thou art!—directing, guiding all—thou art!
Direct my understanding then to thee;
Control my spirit, guide my wandering heart;
Though but an atom midst immensity,
Still I am something, fashioned by thy hand!
I hold a middle rank 'twixt heaven and earth—
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land!

The chain of being is complete in me—
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch and a slave—a worm, a god!
Whence came I here, and how? so marvelously
Constructed and conceived? unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be!

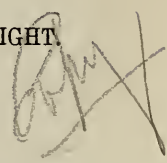
Creator, yes! Thy wisdom and thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death; and bade it wear
The garments of eternal day, and wing

Its heavenly flight beyond this little sphere,
Even to its source—to thee—its Author there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of thee,
Yet shall thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar,
Thus seek thy presence—Being wise and good!
Midst thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

FROM THE COTTER'S SATURDAY NIGHT.

BY ROBERT BURNS.



[Robert Burns, the well-known Scottish poet, was born in a cottage about two miles south of Ayre, on the 25th of January, 1759, and died at Dumfries, Scotland, in 1796.]

And "Let us worship God," he says, with solem air.

* * * * *

The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed;
How he, who bore in heaven the second name,
Had not on earth whereon to lay his head;
How his first followers and servants sped;

The precepts sage they wrote to many a land:
How he, who lone in Patmos banished,
Saw in the sun a mighty angel stand;
And heard great Bab'lon's doom pronounced by Heaven's command.

Then kneeling down, to Heaven's Eternal King,
The saint, the father, and the husband prays:
Hope "springs exulting on triumphant wing,"
That thus they all may meet in future days:
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere.

Compared with this, how poor Religion's pride,
In all the pomp of method, and of art,
When men display to congregations wide
Devotion's every grace, except the heart!
The Power, incensed, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well pleased, the language of the soul;
And in his book of life the inmates poor enroll.

Then homeward all take off their several way;
The youngling cottagers retire to rest;
The parent pair their secret homage pay,
And proffer up to Heaven the warm request,
That he, who stills the raven's clamorous nest,
And decks the lily fair in flowery pride,
Would, in the way his wisdom sees the best,
For them, and for their little one's provide;
But chiefly, in their hearts with grace divine preside.

From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad:
Princes and lords are but the breath of kings;
"An honest man's the noblest work of God:"
And certes, in fair virtue's heavenly road,
The cottage leaves the palace far behind;

What is a lordling's pomp? a cumbrous load,
Disguising oft the wretch of human kind,
Studied in arts of hell, in wickedness refined!

LITTLE BOY BLUE.

BY EUGENE FIELD.

[For a sketch of the author, see ERA, volume 4, page 759.]

The little toy dog is covered with dust,
But sturdy and stanch he stands;
And the little toy soldier is red with rust,
And his musket moulds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair;
And that was the time when our Little Boy Blue
Kissed them and put them there.

"Now, don't you go till I come," he said,
"And don't you make any noise,"
So toddling off to his trundle-bed,
He dreamt of the pretty toys.
And, as he was dreaming, an angel song
Awakened our Little Boy Blue—
Oh, the years are many, the years are long,
But the little toy friends are true.

Aye, faithful to Little Boy Blue they stand,
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face;
And they wonder, as waiting these long years through,
In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and put them there.

HUMBLE CONFESSIONS.

BY LOUISA L. GREENE RICHARDS.

Brother Wilford Woodruff, Jr., who has been a faithful worker in the Salt Lake Temple ever since its dedication, was telling me an incident of his early life the other day. I felt at the time, that story contained a lesson worth recording for our young men and boys to read and treasure up in their hearts. And now I will relate it as nearly in Brother Woodruff's own words as I can. He said:

"In the spring of 1862, Brother George Q. Cannon was going to England to preside over the mission in that country. I had always been a sickly boy, and rather backward. Father took a notion that it would be a good thing for me to go to England with Brother Cannon, and spoke about it.

"Brother Cannon said, 'Brother Woodruff, if you want your boy to take this mission, I will keep an eye on him and do the best I can for him.'

"But I said, 'No, father! I am not ready to go yet; you wait two or three years; I don't want to go now.' So the matter was dropped.

"Awhile afterwards, President Young came up to me as I was walking along. He put his arm over my shoulder and said,

" 'Willie, I understand you have refused to go on a mission.'

" 'Yes, President Young,' I answered 'I have.'

" 'Well!' said the President, 'Don't you think you better reconsider the matter, and let me put your name down for a mission now.'

" 'No sir! I said, 'if I wouldn't do a thing for my father,

Wilford Woodruff, no man living need ask me to do it, because I would not.'

"'All right, Willie,' said the President, good-naturedly, 'you will be ready for it by and by.'

"He told father not to fret about me, I would be all right. And he said, 'If all the brethren would speak out openly as that boy does, we should know how to take them, and what to do with them.' Father let me travel with the President's party in the South during the summer, driving one of the teams.

"That fall, I went to work in the canyon, cutting and hauling wood for winter. And I never had so much trouble in my life. Not a day but some thing or other would take place to hinder and torment me. My wagon would break down, or one of the animals in my team would cripple itself, or my load would slide off somewhere so as to make me extra work; something of a disagreeable nature was happening all the time.

"Father watched me, and one day he said, 'Wilford, don't you think of anything that might be the cause of your having so much trouble?'

"I answered, 'No, only the tormented bad luck that seems to follow me up.'

"But father's question set me to thinking. I managed to get through the winter.

"The next spring, 1863, father said to me, 'They are going to send out a lot more missionaries this spring; what do you think about going now?'

"I answered, 'Father, I had my say so once, and it didn't 'pan out' worth a cent. Now I am ready to go anywhere, or do anything you say you want me to.'

"So then, I was sent over to England with a number of other boys. When I got there, President Cannon asked me if I had any choice about the portion of country I was to labor in. I told him no, that I had had my own way once, and it didn't work right; and now I was there to go wherever he told me to, and to do whatever he wanted me to.

"'Just put me where you please, President Cannon,' I said, 'and you'll find me there like a knot on a log.' And I never for-

got that lesson, but have always been willing to do what I have been asked to ever since."

I wonder if we could not usually find a reason similar to Brother Woodruff's for what we call bad luck when it comes to us, if we thought it over and looked for it.

President George A. Smith used to tell of a misfortune which came to him through his failing to listen to the promptings of the Holy Spirit, and breaking one of the commandments of God.

He said he was traveling in the southern part of Utah, and felt that he must be in a certain place at a certain time.

Sunday morning came, and the whisperings of the Spirit to him were, "George, you and the brethren with you better rest and meet with the people here, today."

But then, he thought of the place where he must be at that certain time, and that if he rested there that Sabbath day, he could not make it. So he said "Hitch up, boys, and we'll drive on, for we must be there at that time."

And they hitched up their horses and started out; but they did not drive very far until they got stuck in a mud hole, broke their wagon, had quite a serious time in getting anywhere to find help, and were delayed a day or two longer than they would have been by properly observing the Sabbath. And President Smith would say, "It doesn't pay us to get it into our heads that we can manage affairs better than the Lord can."

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, GENERAL SUPERINTENDENT OF CHURCH
SCHOOLS.

Assassination of President McKinley.

On Friday, September 6, the whole world was startled and horrified by the announcement that an anarchist named Leon Czolgosz had made an attempt upon the life of President McKinley. For some months, rumor had gained ground that there was a conspiracy among the anarchists of this country against our President, and this rumor was so strongly accredited that precautions were taken to protect his life by the aid of detectives. These precautions, however, were very adroitly evaded by a cunningly arranged device on the part of the assassin—no doubt aided by his confreres—by which the weapon used in the murderous assault was carefully concealed.

At the time the assault was made, the President was holding a reception at the Temple of Music, in the Pan-American Exposition at Buffalo. As is customary on such occasions, thousands were crowding about the person of the President, in order that they might shake hands with him. As Czolgosz approached our chief magistrate, it is said that he extended his left hand to the President, his right hand, and the revolver which it contained, being concealed by a handkerchief which covered them. The President was in the attitude of reaching out his hand to shake the left hand of the man, to whom, it is said, he cast a sympa-

thetic look as though he were greeting one in misfortune. At that moment, the right hand was extended, and two shots fired at close range into the body of the President. One of the bullets was turned aside by the breast-bone, and the other passed into the body, about four inches below the heart, and about the same distance from the navel. This bullet took a range through the cavity of the stomach, and is supposed to have lodged somewhere in the muscles of the back. No sooner were these shots fired than detectives seized the assassin and threw him to the floor. It is quite likely that the instant action of these detectives served to prevent a third ball from entering the President's body. The revolver, it appears, was of a small size, doubtless so that the assassin might conceal it, and yet thought sufficient to carry out the dastardly act. Skilful surgeons were at hand, an operation was immediately performed, that the danger of blood-poisoning might be prevented. Some days elapsed during which the public was permitted, through the apparently favorable condition of the President, to indulge the strongest hopes of his recovery.

Czolgosz, from reports, simply says that he is an anarchist; that he has done his duty; that the act was the result of a plot, and that he was not alone in the horrible affair. One of the most pronounced results, perhaps, in the universal feeling of the people of this country, is the intense opposition expressed toward anarchy and anarchists. It was a cruel shock to the kindly sentiment everywhere felt for President McKinley, and nowhere, it is safe to say, has the grief been stronger or more pronounced than in Utah.

It is horrifying to think that such an awful doctrine as that inculcated and promulgated by anarchists could find, anywhere, and especially in this free country, lodgment in the human heart. The most charitable view that can possibly be taken is to regard such doctrine and such conduct as a species of insanity, but the method in such madness removes every sentiment of tolerance. To devise means of eradicating the dangerous and intolerable propaganda of anarchism, will, no doubt, occupy the minds of the most thoughtful and patriotic citizens engaged in the making and enforcing of laws, in both our national and state governments.

In the early morning hours of the 13th, seven days after the

fatal shot had been delivered, it was seen that the President's heart had been affected and was growing weak, and the hope that this and other nations had entertained for the President's recovery were to end in bitter disappointment. The great man grew gradually worse, and died on Saturday, 14th, at 2:15 a. m.

BIOGRAPHICAL.

William McKinley was born at Niles, Ohio, January 23, 1843. When he was nine years old, upon the insistence of his mother, the family removed to a small town called Poland, that her children might enjoy the opportunities of an education there, since it was the seat of learning for that part of the state. After graduating from the seminary at Poland, her son William sought a higher education in Alleghany college, Pennsylvania. Lack of means prevented him from carrying on the pursuits of higher education, and in 1861, when he was but eighteen years of age, he enlisted in the Federal army, where he served his country in a distinguished manner until the close of the war. He advanced from station to station in army life by his meritorious conduct, until he was brevetted major by President Lincoln, in 1865, for gallantry. On his return to Poland, he entered upon the study of law, and after three years entered the profession in 1867, but removed from Poland to Canton, the business center of that section of country. He felt, as most ambitious lawyers feel struggling for clientage that the office of county attorney would be most helpful. His determination to try his hand in the fortune of politics was begun when, in 1869, he ran for county attorney in Stark county, Ohio. This was the beginning of his political career. After building up a respectable practice, he ran for Congress, where he served his state from 1876 to 1890. He was subsequently (1891-1893) twice elected Governor of Ohio, and finally became President of the United States in 1897. He married Ida Saxton, in 1871, and they had two daughters both of whom died in early childhood. It is doubtful whether this country ever had a President more universally loved. His amiable ways made him personally attractive even to his strongest political opponents. His kindly disposition, his earnest and sincere manner of dealing with his fellow-man, entitled him to universal respect. The gloom

that his assassination cast over the country attests the personal esteem in which he was held, as well as the sorrow which is felt because of the manner of his taking from the exalted position which he held.

The bulletin issued by the physicians in charge of the autopsy informs the public that he died from the effects of gangrene, the first steps of mortification. It is believed by some that the bullets used were poisoned.

Thursday the 19th was set apart and observed as a day of mourning. The whole nation bows its head in sorrow, and with deep emotion calls upon God to witness its grief. May the people be spared from a repetition of an offense so heinous and so destructive to the liberties of the people.

The Steel Strike.

The great steel strike, which had its beginning on the 15th of July this year, is developing some very interesting features in labor organizations, and illustrates the tendency of power towards tyranny. For many years, labor organizations have been carrying on periodical struggles with capital in the demand for recognition by capital in the increase of wages and the shortening of the hours. These contests have resulted in the formation of powerful organizations among the laborers, and have accomplished great good in mitigating the hardships of the laboring man, and in promoting his material welfare. No one questions the advantages derived from these associations, and they are entitled to the fullest recognition for the great good they have accomplished. However, along with this good, certain conditions that portend evil have arisen, and it is not unlikely that there may be a considerable division in the ranks of the laboring man as to the rights of labor associations to dictate and prescribe forms that shall bind all laborers alike, especially skilled labor, no matter what may be the difference in capacity of the individual man. The great strike that is now on in the United States is a strike of skilled labor in its demands to fix the schedule of prices and hours of men who are not members of the union, but who are at work in what are commonly called non-union mills owned by the great steel trust. The case, as made out in the public prints of

this country, seems to go against the labor union, whose grievance is the advantages which it is believed non-union men in non-union mills have over union men in union mills. This amalgamated association of skilled workers, it is said, would bring to a dead level, by the rules of the organization, every grade of artisan in the non-union mills. Superior artisans there enjoy superior advantages, and unskilled men are trenching, it is claimed, upon the ground of the tradesman. This contention has brought out some very interesting discoveries in relation to the conditions of labor organizations in England and in this country. In Great Britain, it is contended that labor unions are so powerful that they are destroying the individual genius and advanced skill by bringing every man who has a trade, in matters of recognition and compensation, to the dead level of every other man. Political economists contend that the labor unions of England among skilled workers removes all opportunity for individual advancement, by taking away individual reward and preference. On the other hand, in the United States, great liberty has been given to individual genius, and men enjoy the reward in compensation and rank according to their merit. Here in non-union mills, certain men are permitted to advance beyond the given standard; here a man may still start with the dinner-pail and end with the mill—a highway to advancement along which fewer and fewer men in England today are permitted to travel. One of the unfortunate results of these powerful organizations is the prevention which they offer to the advancement of the unskilled laborer. It is a part of the rules of these bodies to restrict the number of apprentices, and prevent common laborers in the mills from learning the trade. The following rule is taken from article 17, section 19, of the amalgamated association that is now carrying on the strike against organized capital:—"Should any member of this association undertake to instruct an unskilled workman in any of the trades represented by this association, it shall be the duty of the mill committee to notify him that this association cannot tolerate such proceedings." These skilled laborers, recognizing the power which their association wields, are scarcely more charitable towards their more unfortunate brethren, the unskilled laborers, than capital has been towards labor organizations. The

unskilled laborers now stand idly by, suffering the losses that must come from such a gigantic contest, and await the outcome without hope of any remuneration or advantage whatever. It is said that during this strike there are something like seventy thousand idle men, not one third of whom belong to the amalgamated association which ordered the strike. From these facts, it is clear that, sooner or later, there must be a struggle between unionism and non-unionism, and we shall have three great interests marked and widely separated. We shall have capital, and organizations of skilled, and unskilled laborers. The present strike has brought to light the fact that in non-union mills, where labor organizations do not control, the best machinery is placed, and these inventions which have substituted machinery for men enabled unskilled men to do the work, with the aid of the new machinery, that before was performed by skilled labor. This substitution of machinery for men is constantly shifting the conditions of the laboring man, who is constantly compelled to adapt himself to new habits and new occupations. This re-adaptation to changed conditions is extremely difficult for men who have reached the age of forty-five or fifty; and as a consequence, men of that class are faring worst. In most of the prolonged struggles, the strikers have gone down. In the present case, the great trust had given all that was asked in matters of compensation, and the hours that should constitute a day's work. What the trust is contending for is its right to make individual contracts in non-union mills, with the concession that the strikers may organize union lodges in any and all of the non-union mills.

One of the most unfortunate results of the present strike has been the violation of their contracts by men in the non-union mills. These men had just signed the schedule, and entered into agreements for the coming year; and, in a number of instances, these contracts have been violated by the direct interference of the amalgamated association. It is the violation of these contracts that has alienated so largely the sympathy of the people throughout the country from the strikers.

Word comes as this article goes to press that the strikers have yielded. Whether they received any concessions is not known. There has perhaps never been a labor strike in which

strikers received so little of public sympathy as those received who have been engaged in the present contest.

Turkey's Troubles.

Recently the French ambassador at Constantinople, Mr. Constant, served notice upon the sultan of Turkey that France had decided to break off all diplomatic relations with the Ottoman empire and recall its ambassador. This announcement had something of the tone of war, and the world wondered what had happened. Such summary procedure had every indication of international complications of the most serious kind. Newspapers wrote of French ambition to possess Constantinople, and people generally wondered what could have happened so suddenly to bring on such a war-like attitude. The trouble was mostly over quays built on either side of the Golden Horn for the purpose of facilitating travel between the two parts of Constantinople, namely, Pera and Stamboul. The sultan had granted to a French company certain franchises by which ferries and street railroads could be run. After something like seven million dollars had been expended, and the company began to enjoy the fruits of its franchise, the sultan informed the company that he had concluded to take the concessions back, and pay for them. The company asked for their investment, ten million dollars, whereupon the sultan nominated a commission to negotiate the purchase. That was the beginning of a Turkish policy of procrastination, best expressed in the words of the song, "It may be for years, and it may be forever,"—more likely forever. The French urged an early adjustment. And the sultan made promises. These promises were not kept, and France no doubt concluded that she would adopt the American policy of vigorous diplomatic pressure and menace. The sultan begged for time, and promised to negotiate a loan at once for eight million dollars, but his credit is so bad that he could not raise the amount, and rather than permit the rupture between his country and France, finally concluded to grant the French company the right to resume the operation of the quays. So, harmony once more reigns between France and Turkey.

It was not Constantinople that the French were after, but

quays on the Golden Horn. Along with the demand for the pay for these quays, France was urging the payment of about nine million dollars expended by her citizens for the construction of railroads in the Turkish empire.

Oriental countries like Turkey make good picking for speculators; especially when the latter have their mother country to enforce their demands. The poor Turk has been shamefully robbed in the past. Big wages, salaries, interest and other profits are placed beyond all reason. Of recent years, foreign experts, chiefly German, have protected the Turkish government by detecting the secrets of the speculative games, and revealing them to the sultan. The Turk is never a skilful and judicious man of affairs.

The New Japan.

Perhaps in no country in the world has there been made the same relative improvement and general advancement in commerce and civilization as in Japan. The transformation within the last generation has been of the most marvelous character. Some statistics have recently been published which are perhaps the best indication of the manner in which that country is taking its place among the leading nations of the earth. The recent census shows the population to be forty-four million. This is an increase, during the decade, of something like fifteen per cent, while the percentage of increase in the population of the United States was hardly twenty-one per-cent. Fifteen per cent may be considered high, in view of the fact that the population of Japan is not increased by immigration. What seems to be of more interest than the increase in population, in that country, is the increase in its productive growth. Statistics, covering the fourteen years from 1884 to 1898, show an increase in manufacturing companies from four hundred in 1884, to two thousand in 1898. In 1884, the amount invested in the manufacturing companies of that country amounted to five million yen (a yen is equal to eighty cents of our money); in 1898, the capital invested amounted to two hundred and twenty-two million yen. During the same time, there was an increase in commercial companies from six hundred and fifty to over four thousand, and the capital of these companies was in-

creased from about nine million to three hundred million yen. Along with the enormous increase in manufacturing, there has come an equally pronounced change in transportation. In 1884, there were two hundred transportation companies in the empire, and in 1898, they numbered more than five hundred and thirty; and the capital of these companies increased from seven million to two hundred million yen. Perhaps the most notable changes, though less apparent, are those that have taken place in the general education of the people. The Japanese seem to have developed a wonderful ambition for education, and this ambition has run throughout all ranks. It is said that in the universities of Japan today, children and sons of the common people outnumber the aristocracy and the rich. This intellectual regeneration is emphasized by the important fact that the newspapers and magazines have increased something like eight fold. The country is drifting more and more toward the idea of democratic equality, and the franchise is becoming more general. At present, there is something like one million voters, but there is a growing disposition to increase this number by reducing the amount required in the property qualification.

Christian missions have been established on the islands, and strenuous efforts have been made by both Protestant and Catholic, there being both Greek and Roman Catholics in the field. The introduction also of the true Gospel of Jesus Christ by Apostle Heber J. Grant and associates, who arrived in the country August 29, is a familiar fact to our readers. The number of Christians is estimated at one hundred and twenty thousand, forty thousand being Protestants and the balance Greek and Roman Catholics. It is said that some of the principal newspapers are controlled by converted Christians, and that three per cent of the army officers profess a belief in Christ. With the improvement in the schools, the general dissemination of knowledge by means of the press, and the rapid growth and material civilization of the country, Japan stands today the first nation of the world in the rapidity of the process by which it has been evolved from a semi-civilized condition to its present comparatively high standard.

PREDESTINATION, FOREORDINATION, ELECTION AND FREE AGENCY.

BY JOSEPH E. TAYLOR, OF THE PRESIDENCY OF THE SALT LAKE
STAKE OF ZION.

Predestination is a Christian theological term and means in its extreme interpretation that it is decreed by God, and has been immutably determined from all eternity, that some of the human family are destined to happiness and the others to misery, these two conditions being independent of any action on the part of man, be they either good or bad.

The reformation which took place in the sixteenth century was undoubtedly brought about according to the will of the Almighty; yet many extreme and divergent views were entertained and taught by the reformers of that time. Among the doctrines taught by one of the reformers of that period—John Calvin—the following appears: “Those whom God had chosen to life He effectually called to salvation and kept them in progressive faith unto the end.” While those who were predestined or fore-ordained to damnation received none of this saving grace. Infants were said by him to be born “with their own condemnation upon them and are bound not by anothers, but by their own fault; although they have not brought forth or exhibited any of the fruits of iniquity.” Hence the conclusion reached, and the doctrine taught in the Calvinistic world, that “there are children in hell only a span long.”

Josephus says that “the Pharisees and Essenes went to such extremes upon this point as to leave hardly a place for human

freedom." While the Sadducees took such an extreme opposite view that they denied predestination altogether. James Arminius, the founder of the Arminian doctrine, takes this view of the subject that "God simply foreknew who would be saved, and makes salvation conditioned upon the use man makes of the means of grace."

John Kolman, of the Arminian faith, says, "High Calvinism makes God a tyrant and an executioner."

John Knox, the Scottish reformer, was a close friend of Calvin, and was in harmony with his views in regard to predestination.

Presbyterianism has incorporated in its creed the extreme views of Calvin. The strong efforts that have been made of late to modify or change some of their articles of faith give promise of some success at least. It is claimed by those who advocate such change that the offensive doctrines are altogether out of harmony with present Christian ideas, which ideas are the result of what is termed "advanced thought."

Such action on the part of the Presbyterian church, presents the evidence of internal weakness. For a doctrine that was true four centuries ago, is true today. To admit that one or more of the fundamental principles of a Christian faith is an error, opens the door to have the remaining ones challenged as to their consistency or truth. In fact, the foundation of such a faith is by these admissions at once, and justly too, declared altogether unreliable if not entirely false.

The saying of Paul to the Romans, as recorded in chapter 8, verses 29-30, "Whom the Father did foreknow, he also did predestinate," etc., has been extensively quoted by Calvinists in their arguments in support of that particular faith. They also place great reliance upon the declaration of Peter on the day of Pentecost (Acts 2: 23): "Him, being delivered by the determinate counsel and foreknowledge of God," etc. Also his saying as found in his first epistle, chapter 1, verse 2, "Elect according to the foreknowledge of God," etc., as well as other similar sayings in the Old and New Testament. But the conclusions reached by them are altogether at variance with the spirit and meaning of these texts.

The doctrine of foreordination is not only scriptural but has proceeded from the fountain of all truth. And when correctly understood, its consistency and truthfulness are easily perceived and readily accepted.

The Prophet Joseph Smith declared that "Every man who has a calling to minister to the inhabitants of the world, was ordained to that very purpose in the grand council of heaven before the world was." (History of Joseph Smith, May 12, 1844.) He had previously stated, "All election that can be found in the Scriptures is according to the flesh and pertaining to the priesthood." (Ibid. May 16, 1841).

In the Pearl of Great Price, in the Book of Abraham, the following is recorded: "Now the Lord had shown unto me (Abraham) the intelligences that were organized before the world was: and among all these there were many of the noble and great ones: and God saw these sons and they were good, and he stood in the midst of them and he said: These I will make my rulers, for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born." The Lord said to Jeremiah, "Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1: 5.)

Alma, in speaking of certain ones who had been ordained to the priesthood, stated that they were "called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works." (Alma 13: 3-7.)

Peter, in speaking concerning the Savior, said, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (I Peter 1: 20).

Many more quotations of a similar character might be given but these that we have named are ample to prove our position; that the doctrine of foreordination is one of truth.

The choice made by our Father of certain spirits to occupy responsible positions in the priesthood upon the earth was undoubtedly made because of their proven faithfulness as well as recognized ability and fitness for the same; yet it must be admitted that such appointments did not in any degree determine and make

sure their faithfulness in their second estate. While the supposition may be allowed that faithfulness in the first estate is a pretty good index of a like faithfulness in the second estate, yet the trial must be made and the tests applied before that integrity which alone is acceptable to God can be recognized.

It was told to Abraham that he was one of the chosen ones in the past, and although his future faithfulness might have been known to the Father, it was not until Abraham had been put to the severest tests, and had passed the ordeals without failure, that the Lord confirmed by an oath all the former promises he had made to his servant. (Gen. 22: 15-18.) To confirm this statement, I will refer to the declaration of the Prophet Joseph, under date of August 18, 1843: "The sacrifice required of Abraham in the offering up of Isaac shows that if a man would attain to the keys of the kingdom of an endless life, he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned."

Although there are three separate and distinct existences: the past, the present, and the future, yet each one is closely related to the other. The first largely, if not altogether, determining the second, as well as the second determining the third. Each existence, however, disclosing this one fact, that man in the exercise of his free agency did make in the past and is now making for himself his own future.

It has not been made known to us what particular ordinances were administered in our spirit existence. The words: called, chosen, elected, and ordained, are used in the scriptures we have quoted. From these expressions, we can readily imagine that ordinances corresponding in some degree at least to those received by us here, were employed there.

We fully understand that there is no ordinance received by us here, but what relates to, and reaches into, the future life, no matter to what extent we are benefitted by them here. We also recognize another fact, that unless these ordinances are received in person or by proxy, that we are without hope even; much less any assurance for the future.

We will quote Joseph's words upon this point: "All men who become heirs of God and joint heirs with Jesus Christ, will have to

receive the fullness of the ordinances of his kingdom, and those who will not receive *all* the ordinances will come short of the fullness of that glory, if they do not loose the whole." (History Joseph Smith, June 11, 1843.) He said, also, concerning the servants of God being sealed in their foreheads, that this means "Sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure." "The anointing and sealing, is to be called, elected, and made sure." (Ibid, August, 1843.)

This establishes the principle or doctrine of foreordination beyond all question, and all there is of predestination is embodied in this doctrine, neither more nor less. The immutable law of the Eternal One, establishing the free agency of man, is not in the least degree thereby changed or interfered with. Were not this the case, justice could have no claim, neither could mercy find a place to bestow forgiveness, so necessary, especially considering man's present fallen condition.

Although a thick veil has been drawn between man and his God, and a sleep so deep has come upon him as to utterly obliterate all past recollection, and he finds himself in a dark, cold, cruel world, surrounded by wicked influences that use their power to lead him astray; and he also finds himself powerless to remove or destroy them, for they are here by heaven's permission—yet is he held responsible for all of his acts,—being justified in refusing to yield to these influences of evil, and condemned to the extent that he does so yield. This is the grand crucible ordained of heaven to test and prove the sons of man as to whether or not they will keep their second estate. Well may humanity in the darkness of their natural mind ask, Wherein is God justified? The world of Christian divines have sought long and diligently to solve this great problem by human reasoning alone; they have arrived at conclusions so diverse one from the other, and so far from truth, that it is no wonder that the minds of men are bewildered rather than enlightened through these efforts. It remained for our Father to reveal his purposes and designs in regard to the past and present, as well as to the future; also to give the reasons therefor, all of which so beautifully harmonize, the one with the other, that not a solitary complication presents itself. It is made so

plain that like to the highway spoken of by the Prophet Isaiah, "A wayfaring man, though a fool, need not err therein."

Having established the fact that the noble and great ones in the spirit world were chosen and appointed to special work, and that, too, at certain given times in the history of this creation: for instance, Father Adam, Enoch, Noah, Abraham, Moses, Jesus, Joseph, as well as many others, would it not be proper to inquire concerning the rest of the spirits running into the billions, as we reckon numbers, and who constituted the family of heaven, as to their times and seasons, their callings, appointments and ordinations? For to imagine for one moment that a chosen few were all that received appointments, the others being left to accidental happenings, would stamp injustice upon Deity.

When Paul stood in the highest court in Athens, called "Mars Hill," contrasting the difference between the true and living God, and the unknown God which the Athenians worshiped, among the many declarations which he made upon that occasion, this one appears: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," etc. (Acts 17: 26.) This would indicate that man was destined to occupy the entire earth, which had been prepared for that especial purpose, and that the time of their coming was predetermined as well as the place of their birth; all of which is in keeping with the character of the Eternal One who takes cognizance of the minutest details of his entire creation.

Jesus said to his disciples that a sparrow falling to the ground was noticed by the Father, and tells them, "Ye are of more value than many sparrows." He further says, "The very hairs of your head are all numbered." Surely, then, the coming of a spirit to earth, which involved consequences of an eternal character, would not be left to a mere chance.

In answer to the question as to whether we had any choice in regard to the time of our coming, and the parentage through which we should come, I make this answer: If we kept our first estate, we were certainly obedient to our Father, and as obedient children we would bide the time of our Father's appointment, and willingly accept his choice of parentage as well as the place of

our birth. As nothing has been revealed of disobedience in the spirit world since the time of the great rebellion there, we can readily imagine that not merely a passive but a most willing consent was given by us to Father's suggestion as to the time and place of our coming, including our parentage.

As our Father knows the end from the beginning of every one of his children, would he not allow them to be placed in circumstances, and to be surrounded with conditions, exactly suited to them, and thus give them ample opportunity to fully develop those various gifts and powers with which he had endowed them, to enable them to possess and enjoy that degree of glory and exaltation of which they were capable and would prove themselves worthy to receive? I can see nothing but what is consistent in this supposition.

When the story shall be fully told, which will not be until we have passed into our third existence, we will then understand the reason why some spirits have come to earth when gospel dispensations existed, while others came when darkness prevailed. For in all the providences of the Eternal One, nothing that even savors of unjust discrimination can be justly charged against him. Who can feel more keenly, plan more wisely, guard more carefully, and defend more successfully, the interests of every child than our all-wise and loving Father, God?

The Lord has made choice not only of individuals, but of peoples also, to bring about and accomplish certain purposes which are highly essential according to the economy of heaven. Why is this? In regard to individuals, it must be borne in mind that any person receiving special appointment to any particular labor is not simply to benefit the individual thus chosen but to benefit the many; the same may be said in regard to peoples who are especially chosen. Abraham was selected to be the father of the faithful. Unquestionably, he possessed the essential qualifications for this important position, but what great end was to be accomplished in this choice and by this appointment? The question is answered by the one who made the appointment, "In thee and in thy seed shall all the nations of the earth be blessed."

In other words, Abraham and his posterity were the agents employed to bestow blessings upon the whole human family during

the entire period of the earth's duration. It was necessary that he should be ordained to the holy priesthood. This he received from Melchizedek, the king of Salem, who was a high priest after the holy order of God. In this line and through this lineage has been preserved and continued all there is of priesthood and the authority to bestow the blessings according to the original design.

Through this lineage came the Savior of the world, and that, too, at the time before appointed. The apostles of the Lamb were also of this lineage. Paul called the Gentiles the wild olive tree, and told them that if they would obtain salvation, they must be grafted into the tame olive tree, which was the house of Israel, the seed of Abraham, to whom the promise was originally made.

It has been revealed that the Prophet Joseph Smith was of this lineage; and by far the largest number who have embraced the gospel restored through him, are of this lineage also; their "lives having been hid with Christ in God" to be made manifest in the due time of the Lord.

We may rest assured that heaven has made no mistake in the selections made from Adam to Abraham, and from Abraham down to our day, for the fittest have been chosen, appointed and ordained to these several labors, namely, the benefit, blessing, salvation, and exaltation of the human family.

Predestination, as understood and explained by Christendom, is a false doctrine. Foreordination is a blessing conferred by heaven, and is in the nature of reward for proven faithfulness and integrity. It reaches no further than the appointment itself; consequently, it does not guarantee anything pertaining to the future of that appointment, for faithfulness alone determines the future, as it determined the past. Election is the choice made by heaven of those who have elected to do the will of God, and can be trusted with the powers of salvation. In ministering for the salvation of others they become the partakers of the blessings they seek to bestow. The exercise of free agency by man, never was, nor ever will be curtailed or hindered. Coercion is an element used only by the evil one. Freedom of choice is heaven-given, and will be, by heaven closely guarded and preserved; hence, man's responsibility to his God.

“KEEPING THE HARNESS ON.”

BY ELDER HENRY W. NAISBITT.

Human language calls to its aid for versatility of illustration, figure, metaphor, parable, etc., and these are often more apt, striking, and forcible than other methods of instruction in pressing home a pregnant thought. The Savior stands out upon the sacred pages of history as the most unique, the most impressive, and the grandest master of all time in the use of symbol, and the giving of parables, such as for beauty, appropriateness, effectiveness and permanence upon the human soul, have never been equalled, much less excelled.

Many writers and speakers have, however, originated expressions, pithy and sententious, which have become as current coin in the realm of literature, passing from brain to brain, from book to book, from age to age, as the very embodiment of suggestion, of advice, of truth, recognized universally as correct.

“Live your religion” is one of those inexhaustible expressions which has done much service in “Mormon” ministerial life; not that any special discourse has been analyzed or amplified by its homely force; it rather seems to have been taken for granted that every user and hearer had an intuitive or acquired understanding of the far-reaching word. Yet many an elaborate discourse is there enshrined, and it is doubtful if any human wisdom, experience or argument, could exhaust that which probably often falls from a flippant and unthinking tongue.

The caption used at the head of these few jottings is another very familiar phrase, often used with judgment and discrimination, sometimes with a patronizing air, and again with a

doubtful tone of suggestion, in a casual, warning way. "Keep the harness on;" the old and the young may profit by this expression, if made in the right spirit.

In a cold, heartless, mechanical sort of way, many an ardent young man, fresh from the mission field, where his whole soul was enlisted, has been met: no warm effusive greeting, no soulful grip of a good right hand, no speaking eye, or ready lip, or throbbing heart or silent prayer, "more eloquent than words," have told the story of comprehended labor or of unhesitating love; "Keep the harness on" was all! What harness? the harness of the missionary field, which is in the great part unfitted for home life among the saints; there it was love, sacrifice, self-abnegation; there was but one thought, one aspiration and one work; saints and sinners alike commanded willing attention; to "seek and save the lost" was the darling avocation and the darling pride, and nothing ever thrilled the devoted soul with such transcendent satisfaction as to meet the honest searcher, and afterwards lead him into "the waters of regeneration."

Here, the broken walls of finance have to be repaired, bread and clothing for a depleted domestic treasury have to be replaced, temporal things have gone all awry in the two or three years' absence in an acknowledged grander field; but the well-kept "harness" is gone with the silk hat and the Prince Albert suit. Sheep and cattle need looking to; the farm, in stranger hands, has of course gone down; a home new or enlarged is in the ambition; perhaps a wife, to sooth the cravings of companionship and round a single life, is on the tapis; or business frittered away under inadequate supervision needs to be resurrected, and a thousand other things in the unlimited category of legitimate human wants. "Keep the harness on;" yes, but in animal life when the time of recuperation comes, a run in the pasture, a stall in the barn, suggest that the harness be lifted for a while, or if kept on the shoulders, it is something nearer adapted to the load; men do not "work a willing horse to death," and when the old proverb suggests that "a change is lightsome," it in no way implies that one shall be idle or that interest shall vanish in work already done, nor can it be assumed that regret tinges in any degree the mind or feeling of the returning worker. Ah no; he knows of "the

good work of God;" he is not forgetful of uncounted testimony, nor yet of warm-hearted converts or devoted friends; his efforts are but diverted into other needed channels; in others words, "he keeps the harness on."

Then again, are we all as vigilant as we might be in seeing that there is work for the one who has the harness on? Are we adapting the work to the capacity, and so making the new or added load pleasant? Is it possible for local influences, prejudice, likes or dislikes, to affect our setting to work of the once employed?

Are there any petty jealousies, family preferences, or other influences which discriminate against a ready soul?

Surely not in Zion, for there is room within her boundaries for all who want to do good, and work for that kingdom ostensibly dear to us all. Yet there are unemployed, and say you, "He that waiteth to be commanded in all things is a slothful servant." Just so, but in the social and industrial world, how many are there who, in answer to the question, "Why stand ye here all the day idle?" have the ready answer, "Because no man hath hired us!" But few men have capacity to employ themselves, and if missionary life were to be left entirely to volunteers, the world would not be evangelized just yet. Most men need the stimulus of appointment, the call of authority, and when that comes *they are willing*, for it is to them "the day of God's power." It is everywhere realized that "an idle brain is the devil's workshop." President Young and President Snow have both seen this fundamental fact, and the dream and practice of those leaders was to "keep men employed," for unemployed humanity is a giant evil in every land. Apostle Lyman gave significant voice to this unerring principle, when he, in addressing the Elders in Bradford, England, used this sentiment, "Brethren, the powers of evil can hardly reach you here in the missionary field; you are too much united, too full of faith, too hard at work; you are invulnerable; and those specious and experienced ministers of evil, those forms of spiritual being and life say, 'We can do nothing with the Elders here;' we will wait until they return to Zion, then, where there is liberty, where men have more power to act out themselves, where discipline is less stringent, and duty less exacting; *then* we will try you; there recuperation, perhaps temporal necessity, disposition and *no*

special call to work, will try and test you, and you will become under the temptation cold and indifferent, and the warmth and fatness of devoted missionary life will be but as a pleasant dream.

Next to this non-employment of the general element of mental and spiritual wealth, is probably the withdrawal of the special faith and prayers of the people; these, it is supposed, are needed when the father, the son, the husband or the brother is away from home.

Have we not all felt the influence of these continuous personal petitions, when affection, absence, and, mayhap, ambition struggled in the soul for rich expression, when from the family altar, from the Sabbath school, the quorum meeting, the improvement associations, the ward gatherings, were prayers everywhere going up to heaven like the music in the temple at Jerusalem? There was continuous appeal for care, blessing, usefulness and success upon the dear ones far away. Now they have returned, and we transfer these individual interests to later workers, and the returned faithful sons of Zion are only mentioned generally or casually, for they are here at home, we see them every day, their goings out and comings in are known to us, the tension is off, the anxiety weakened, the personal name unheard, the general interest in suspense, because their mission is at an end.

But these returned missionaries need continuous encouragement, this special mention now, this abiding faith, these fervent prayers; and when they have these, you will hear less of lapses, less of neglect, less of indifference.

"Keep the harness on," as an expression, will then become obsolete, for every man will stand in his own place, with "his sword girt upon his thigh," to do battle for the Lord God of Israel and for the glorious, heart-inspiring cause they learned to love so well when in the fruitful missionary field.

Let unity insist on taking humanity as it is, and for what it is truly worth; there is work in this field for all, and there is room for all to work; "the signs of the times" are ominous yet propitious, and the promise is sealed in heaven as on earth, that this absorbing work shall never be overthrown, "neither given unto another people!" "Praise ye the Lord!"

EDITOR'S TABLE.

MEANING OF THE WORD OF WISDOM.

BY PRESIDENT JOSEPH F. SMITH.

There has been considerable discussion from time to time on what is meant by the Word of Wisdom. Like the man who doesn't enjoy paying tithing, so the man who is loth to observe the Word of Wisdom, is always finding new meanings to the plain word of the law to excuse his short-comings.

What is meant by hot drinks? This question is being constantly asked of the authorities, and it is often followed by explanations such as indicate that the questioner desires to ease his conscience of his fondness for drinking tea and coffee. The latest explanation that has come to my notice is this, that "hot drinks" do not refer to tea and coffee which are not hot in themselves, but refer to really *hot* drinks, such as pepper, ginger, etc. That is the "hot drinks" of the Word of Wisdom, according to the latest interpretation. It is needless to say, to those who know my views, that I consider such an explanation mere subterfuge—nonsense of the rankest kind. In the "hot drinks" of the Word of Wisdom, tea and coffee are included. I do not stand alone in this view of the question, and, in order to set the matter at rest, as far as authentic and reliable information is concerned, the following sermon on this subject is reprinted from the *Times and Seasons*, June 1, 1842. It was delivered in Nauvoo, to a large and attentive congregation by Patriarch Hyrum Smith, at one time counselor

to the Prophet Joseph. I testify that personally I know that the definition of the Word of Wisdom contained therein is correct, and as understood by the Prophet at that time, and as later defined by President Brigham Young. The discourse delivered by my father was pronounced in the editor's introduction as "very instructive, impressive and salutary," and I trust that even today it may prove effective in the destruction of false interpretations of the revealed word:

President Hyrum Smith stated that there were many of the commands of God that seemed to be overlooked by this generation, and he was fearful that many of the Latter-day Saints in this respect were following their old traditions, and former practices of spiritualizing the word of God, and through a vain philosophy departing from the pure principles of eternal truth which God had given by revelation for the salvation of the human family, but that every word of God is of importance, whether it be the word contained in the Bible, in the Book of Mormon, or in the book of Doctrine and Covenants, for "man shall not live by bread alone, but by every word that proceedeth from the mouth of God." The principles that are taught in the Bible are pure, and ought to be adhered to, and if people adhere to that teaching, it will prove their salvation. The principles that are taught in the Book of Mormon are also pure, and holy and righteous, and will, if followed, lead men to God. And the principles that are taught in the book of Doctrine and Covenants are from God, they are principles of righteousness, they are given for a blessing to the human family, and the salvation, temporal and spiritual, of his saints; and that man who wantonly departs from any of the revelations of Jehovah, and treats lightly the word of God, whether contained in the book of Doctrine and Covenants, the Book of Mormon, or the Bible, is void of understanding; he is not wise concerning the doings of the Lord, the plan of salvation, the past dealings, present designs, or future purposes of the Almighty.

The God of the armies of Israel is a wise God, he comprehended the end from the beginning, and adapted his plans, his designs and teachings to the peculiar wants, the local situation, the exigencies of mankind, and the present and future good of the human family; and everything that he has designed to notice by

way of instruction to the children of men is given by infinite wisdom—by the intelligence of Jehovah, and if obeyed, when his designs shall be fully unravelled, it will be seen that there was wisdom in it beyond the comprehension of man in his present state.

When God first made man upon the earth he was a different being entirely to what he now is. His body was strong, athletic, robust and healthy; his days were prolonged upon the earth; he lived nearly one thousand years; his mind was vigorous and active, and his intellectual faculties clear and comprehensive. But he has become degenerated; his life has dwindled to a span; disease preys upon his system; his body is enervated and feeble; and his mental and intellectual faculties are impaired and weakened. Man is not now that dignified, noble, majestic, honorable and mighty being that he was when he first proceeded from the hands of his Maker.

The Lord has in his wise designs revealed to us his will. He has made known to us his future purposes. He has told us as did his ancient prophets that the earth shall be redeemed—that the curse shall be removed from it—that the wolf and the lamb shall lie down together—that the lion shall eat straw like the ox;—and that they shall not hurt or destroy—that the knowledge of the Lord shall cover the earth as the waters cover the sea—that man's days shall be as the days of a tree; that he shall live one thousand years on the earth. This is the time of restoration of all things, and it has got to be brought about by the wisdom and power of God, and the wisdom, obedience and faith of man combined.

Everything has become degenerated from what it was in its primitive state. God made man pure, but he has found out many inventions: his vices have become innumerable and his diseases multiplied. His taste has become vitiated and his judgment impaired. He has fallen—fallen—fallen from that dignified state that he once occupied on the earth, and it needs a restorative that man has not in his possession, wisdom which is beyond the reach of human intellect, the power which human philosophy, talent and ingenuity cannot control. God only is acquainted with the fountain of action and the mainsprings of human events. He knows where

disease is seated and what is the cause of it. He is also acquainted with the springs of health, the balm of Gilead,—of life. He knows what course to pursue to restore mankind to their pristine excellency and primitive vigor and health. He has appointed the Word of Wisdom as one of the engines to bring about this thing, to remove the beastly appetites, the murderous disposition and the vitiated taste of man; to restore his body to health and vigor, and promote peace between him and the brute creation. It is one of the little wheels in God's designs, to help to regulate the great machinery, which shall eventually revolutionize the earth and bring about the restoration of all things, and when they are restored he will plant the tree of life, whose leaves shall be for the healing of the nations.

The Lord has told us what is good for us to eat and to drink, and what is pernicious. But some of our wise philosophers, and some of our elders, too, pay no regard to it; they think it too little, too foolish for wise men to regard. Fools! Where is their wisdom, philosophy and intelligence? From whence did they obtain their superior light? Their capacity and their power of reasoning was given them by the great Jehovah. If they have any wisdom, they obtained it from him, and have grown so much wiser than God that they are going to instruct him in the path of duty, and to tell him what is wise and what is foolish. They think it too small for him to condescend to tell men what will be nutritious or what will be unhealthful. Who made the corn, the wheat, the rye, and all the vegetable substances? And who was it that organized man and constituted him as he is found? Who made his stomach and his digestive organs, and prepared proper nutriment for his system, that the juices of his body might be supplied and his form be invigorated by the kind of food which the laws of nature and the laws of God have said would be good for man? And has God made his food and provided it for the use of man, and shall he be ashamed to speak of the work of his hands? Has he become so fantastical, so foolish, so weak and effeminate that it has become impolitic for him to tell what is the best distribution to make of the work of his hands? O shame! let it not be heard among the saints. Let the man who inculcates such principles hide his face. We are told by some that circumstances alter the

revelations of God! Tell me what circumstance would alter the ten commandments? They were given by revelation—given as a law to the children of Israel. Who has a right to alter that law? Some think that they are too small for God to notice, and we have got so high, so bloated out that we cannot condescend to notice things that God has ordained for our benefit? or have we got so weak that we are not fit to be called saints? for the Word of Wisdom is adapted to the capacity of all that are or can be called saints. Listen not to the teachings of any man, or any elder who says the Word of Wisdom is of no moment, for such a man will eventually be overthrown. These are principles that I have always acted upon, that I have always practiced, and they are what my family practices. They are what Brother Hyrum has always contended for, and what I now contend for, and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.

The Lord has told us that strong drinks are not good. Who is it that will say they are, when the Lord says they are not? That man who says, I can drink wine or strong drink and it will not hurt me, is not wise. But some will say, I know that it did me good, for I was fatigued and feeble on a certain occasion and it revived me, and I was invigorated thereby and that is sufficient proof for me. It may be for you, but it would not be for a wise man, for every spirit of this kind will only produce a greater languor when its effects cease to operate upon the human body. But you know that you are benefited. Yes; so does the man who has mortgaged his property know that he is relieved from his present embarrassments, but his temporary relief only binds the cords of bondage more severely around him. The Lord has not ordained strong drinks for the belly, but for the washing of the body. And again, tobacco is not for the body, neither for the belly, and is not good for man, but as an herb for bruises and all sick cattle, to be used with judgment and skill. Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it. For an elder especially to eat or smoke it is a disgrace—he is not fit for the office, he ought first to learn to keep the Word of Wisdom and then to teach others. God will not prosper the man who uses it. Again, hot

drinks are not for the body or belly. There are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it does refer to tea and coffee. Why is it that we are so dull and languid? It is because we break the Word of Wisdom, disease preys upon our systems, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in their tendency and baneful in their effects, but the importation of foreign products might be the means of thousands of our people being poisoned at a future time through the advantage that an enemy might take of us, if we made use of these things that are spoken of as being evil. And be it remembered that this instruction is given "in consequence of evils that do exist in the hearts of conspiring men."

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man. Every herb in the season thereof and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh of the beasts and fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they should be used sparingly and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger."

Let men attend to these instructions; let them use the things ordained of God; let them be sparing of the life of animals. It is pleasing, saith the Lord, that flesh be used only in times of winter or times of famine. And why be used in times of famine? Because all domesticated animals would naturally die, and may as well be made use of by man as not.

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild

drinks; as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise that the destroying angel shall pass them by as the children of Israel, and not slay them. Amen."

Let these things be adhered to; let the saints be wise; let us lay aside our folly and abide by the commandments of God; so shall we be blessed of the great Jehovah in time and in eternity. We shall be healthy, strong and vigorous. We shall be enabled to resist disease, and wisdom will crown our councils; our progeny will become mighty, and will rise up and call us blessed. The daughters of Zion will be beautiful, and her sons the joy of the whole earth. We shall prepare ourselves for the purposes of Jehovah, for the kingdom of God, for the appearance of Jesus in his glory; out of Zion shall come the perfection of beauty. God will shine; Zion will be exalted and become the praise of the whole earth.

PRESIDENT WILLIAM McKINLEY.

On the 19th of September, the departed President William McKinley's body was laid to rest in the tomb at Canton, his old home in Ohio.

Seventy million souls, in our united nation, shed tears of sorrow, and all the kingdoms of the earth bowed low their heads in sympathy. Never before in the history of this country has a man died more universally beloved. The North, the South, the East, the West, as one united whole mourned in sincerest sorrow his untimely taking away.

William McKinley, the obedient youth, the brave patriot, the studious lawyer, the exemplary husband, the great statesman, the Christian gentleman! His was a great, an ideal life! From youth to mature manhood, his career is an inspiration for the young men of America. It will grow brighter, too, as the years pass. His

way led safely and soundly from one honor to another, higher and higher, every trust reposed in him being executed with true and unfaltering discretion, fidelity and integrity. By such course, at length, in the bloom of a strong manhood, he reached the Presidency, the highest honor that can be bestowed by the greatest and best nation on earth! He stands out first among the few men of the world who are truly patterns of domestic virtue, and no enemy's reviling could ever cross the threshold of his home. Here all criticism must cease, and the bitterest enemy turn with words of praise. He loved his country and his home with that imperishable love which is founded in fear of God, patriotism and virtue.

Triumphantly, but conservatively, he led our nation's first steps in its heretofore untrodden road as a world-power of surpassing greatness; and, on the day before his cruel, cowardly wounding, stood, a patriot statesman, on the pedestal of eloquent oratory, pointing out the peaceful onward course,—his bright intellect sweeping aside obstructions, and peering deeply into the vistas of the future, impenetrable to lesser minds, until the way to leaders of the years to come seems blazoned with light and easy to travel. His wise words are as a power of strength, clearing the road of state for the prosperous centuries of freedom and progress for our united country, yet to be.

May we be blest with many such men to follow in this outlined way; to respect right, justice, mercy, liberty, equality, and the love and fear of God, for in these only is there safety; and may the dastard hand raised against these in any way, falter and wither, and be driven from our land! Then shall we all join in our lamented, but ever living President's song, "Nearer my God to Thee;" and, with him, be able in all things to exclaim: "It is God's way; his will be done."

QUESTIONS AND ANSWERS.

Withdrawals from The Church.

An elder presiding over a mission asks this question:

Does a notification of withdrawal from The Church warrant us in striking a person's name from the records, or is some action or cause necessary?

In such a case, the person making the request to be severed from The Church, should be kindly labored with, the object being to try and have him change his mind, or induce him to repent of so dreadful a step. Then, if success crowns such effort and you succeed in arousing a spirit of repentance in him, he may be saved. If, however, he continues determined to withdraw from The Church, and no reasonable effort proves sufficient to induce him to change his mind, then a formal action should be instituted against him, in the regularly provided way, with a view to excommunication for apostasy. No action should be taken against any one else in the family except those who personally demand a severance from The Church. Let the names of the children remain as long as there may be any hope of their repentance, or of a desire on their part to renew their fellowship with the people of God. This proceeding applies in organized wards as well as in missions.

CLOSE OF VOLUME IV.

This number of the ERA closes the fourth volume. The General Board are very much encouraged with the prospects for the coming year. Already large numbers have applied for renewals of their subscriptions, and we trust these orders will be supplemented by one of the largest subscription lists that has ever heretofore been given to our magazine. We invite those who have stood by us in the past to still continue on our lists, and trust that many new readers may be added. A reference to the prospectus for volume V, in this number, will clearly demonstrate that the ERA offers to its subscribers full value for their money. Presidents and other officers of associations should take the matter of canvassing their various wards and stakes in hand early so that this work may be attended to without delay. Grateful to the officers of the Y. M. M. I. A. for the past assistance which they have rendered, and asking their loyal support for the future, we close this volume with thanks to the Almighty that the ERA has been made an instrument for good, been of benefit to The Church, and a means for the religious, moral and educational advancement of the young people of Zion in all the world.

NOTES.

That which we acquire with most difficulty we retain the longest.—*Colton.*

True dignity is never gained by place, and never lost when honors are withdrawn.—*Messinger.*

“Life’s greatest art, learned through its hardest knocks,
Is to make stepping-stones of stumbling blocks.”

To admire what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage, that have brightened its darkness and cheered its dullness—this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories of those who have been the salt and the light of the earth do not perish with their departure—they live on still; and those who have wrought them live in them.—*A. P. Stanley.*

Shun the very beginnings of evil. Refuse to keep company with those who tell the questionable story and who speak slightly of that which is pure and innocent. Avoid such men as you would the pestilence. No matter if they seem good in other respects. As a chemist can tell from one drop of blood that there is poison in the veins, as a chip will tell you the current of a stream, so in these beginnings there are the seeds of disease which will surely end in failure and moral death. Beware of harboring impure thoughts for they are like the spark in the hold of a ship; it will work its way right and left until there is a bed of fire under your feet, and destruction is at hand.—*S. B. Capen.*

Two thirsty travelers chanced one day to meet
Where a spring bubbled from the burning sand;
One drank out of the hollow of his hand,
And found the water very cool and sweet.
The other waited for a smith to beat
And fashion for his use a golden cup;
And while he waited, fainting in the heat,
The sunshine came and drank the fountain up!

Alice Cary.

IN LIGHTER MOOD.

Truth lies in a well. This is because there are no fish stories connected with well water.—*New Orleans Picayune.*

* * *

King Edward's coronation, which will be the most brilliant ever known, differs from our inauguration. A coronation marks a change of reign, while rain with very little change generally marks an inauguration.

* * *

We are willing to take a certain amount of stock in newspaper accounts of western cyclones, but when an Arkansas paper telling us about a zephyr carrying a bed quilt sixty-one miles, and then went back for the sheet, we ain't there.—*Boston Globe.*

* * *

A man at a hotel fell the whole length of a flight of stairs. Servants rushed to pick him up. They asked him if he was hurt. "No," he replied: "not at all. I'm used to coming down that way. I am a life insurance agent."—*Boston Post.*

* * *

Congressman "Joe" Cannon, of Illinois, is a man of strong likes and dislikes, and never does anything by halves. In the list of his likings, so far as culinary matters are concerned, his fondness for green corn takes first rank, and on this score he tells a good story at his own expense. After a long sojourn in Washington, he returned home and started out to look after his political fences in his district. At a small village hotel, where he stopped for dinner, a scanty plate of fine roasting ears was placed before him as a side dish. Immediately he abandoned the main bill-of-fare and applied himself exclusively to the green corn. When the plate was depleted he called for more roasting ears, and continued his feast until he had made his entire meal from the staple product of the Illinois prairies. The hotel keeper noticed the array of cobs stacked upon the plate of the tall politician, whose identity was unknown to him, and said: "Say, stranger, what in thunder do you want to board at a hotel for? The place for you to put up at is a livery stable. Don't you know green fodder is a dum sight cheaper in a barn than in a house?" During the remainder of the campaign Congressman Cannon retailed this story to his constituents—and turned it to good account among the corn growers.—*Philadelphia Post.*

OUR WORK.

GETTING STARTED RIGHT.

Elder Frank Y. Taylor addressed the late June conference on this subject. In his remarks he emphasized the importance of getting the mutual improvement work right before the young men in the beginning of the season, and cited the case of one stake in which the superintendency, prior to the opening of the season, invited all the ward officers to a sociable, where refreshments were served, pleasing exercises rendered, and instructions given touching the season's work; and the ward officers were advised to have similar gatherings in each of the wards, and outline to the people in the ward what they expected to do during the season, and urging all to get ready to start the season on time. Especially were those to be invited who had not manifested any interest in the work, and they were to be taken by the hand and encouraged to attend the associations. In this way a spirit of enthusiasm might be aroused in the wards, and additional interest created in mutual improvement work.

He urged the officers to lead out themselves and set a good example. The superintendent should be at the meeting before anyone else, and when the boys came in, he should take them by the hand and welcome them. When strangers come in, they should be welcomed and made to feel quite at home. Many association presidents are too cold to the boys. They come into the meeting hurriedly, and without grasping anybody by the hand, they take their seats and proceed to open the meeting. This should not be. They should make friends with the boys. Not only should they shake hands with the members in the meeting, but they should stop and shake hands with them on the street when they meet, and thus show an interest in them.

He advised the officers to keep before the people the mutual im-

provement work; to have the fire continually burning, and to be united in carrying out the plans that have been adopted. It is important that the ward president should remember the bishopric and get close to them.

A special effort should be made to bring the careless and indifferent into the associations. We should reach out after the wayward, and, overlooking the past, we should present before them the sunshine of the future. There is supreme joy in laboring with wayward boys, and seeing them converted to the value of mutual improvement work.

SACREDNESS OF THE NAME OF GOD.

There is no denying the fact that among many young people, the name of Deity is not held in such respect and treated with such sacredness as it should be. Our Manual, this season, treats of God, and it is a fitting time for our officers to impress the young men with reverence for his holy name. It should not be taken in vain. It is a sin that will not go unpunished to lightly take his name in vain: and the Lord will not hold him guiltless who commits this sin. At a recent meeting of the General Board, the following resolution was unanimously passed, which we trust will be taken up and adopted by all the associations in The Church, and be made the special labor and battle cry for the year:

Resolved, that all M. I. A. officers and members shall make special effort this season to inculcate a reverence for the Deity, and labor against the sins of blasphemy and profanity.

In this connection officers should remember the timely instructions delivered at the June conference by Elder B. H. Roberts, on the treatment of this subject in connection with our lessons. His remarks follow:

We are treating in this Manual the most stupendous of all theological questions—we are dealing with the Godhead; and I am particularly pleased that the younger members of the associations, perhaps, will not be required to undertake the handling of that subject. I do not know how it occurs to the minds of other brethren, but to get that subject rightly into the minds of our young men requires a great deal of tact and care, and we should approach the study of that subject with a profound reverence for our Father in heaven. There have been made known unto The Church, through the revelations of the Lord to the

Prophet Joseph Smith, some very glorious truths concerning the Godhead, and those truths have been, I may say, crystallized into a very happy expression by President Lorenzo Snow, years ago, viz., that as man now is, God once was, as God now is, man may be. The Prophet Joseph proclaimed the great fact that God was an exalted man. And that is very easy of demonstration, too; it does not need so very much argument to establish that fact, at least to the minds of those who believe in Christ, and not only who believe in Christ, but who believe Christ. If the sectarians were to question this great doctrine, we could easily settle their contention about it by asking this question: "Is Jesus Christ God?" They are bound to answer that in the affirmative. Then, "Was Jesus Christ a man?" "Certainly he was." "And is he exalted?" "Why, yes." Then there is just the one conclusion—since Jesus Christ is an exalted man, God is an exalted man. You can come to no other conclusion. You can easily stop the noise of the sectarian world on that question. But the point I wanted to get at is, that we are apt to speak of the Godhead too glibly. In treating this subject, it necessarily involves the frequent repetition of the name of Deity, and our young men are apt to not refer to it with sufficient reverence. The lesson I am anxious to impress upon you is, that you use extreme care, and urge upon the officers of your associations to use like care in keeping up our reverence for the name of Deity. You remember that the saints in ancient times were so anxious about this question that they changed the name of the Priesthood in order to avoid the too frequent repetition of the Lord's name; and the Lord doubtless inspired their action. Now, if such a holy association as naming the Deity in connection with the Priesthood involved a change of name, to avoid the repetition of the name of Deity, I think that in our study of the Godhead and faith in God, we cannot be too careful to impress upon our young men the idea of reverence for the name of Deity. I would like to see our study of this great question characterized by a due reverence for the name. Because we have learned that the Lord is really an exalted man, we ought not to allow that fact to take from our minds the idea of reverence for him.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*August 19*—A heavy rainstorm visits Utah, especially Salt Lake City and Ogden, Price and other eastern parts.....20—Elizabeth Burns Ramsey, born England, March 20, 1823, a member of the handcart company in 1856, died in Richfield, Sevier County.....21—In 1900, there were 3079 persons who died in Utah; 1821 males, 1258 females; the death rate in Salt Lake City was 16 per thousand.A seat in the Salt Lake Stock Exchange sold for \$750..... Fifteen hundred people listened to the organ recital in the Tabernacle by Prof. Wm. Stansfield, Philadelphia.....22—The Short Line has laid 76 miles of track towards Los Angeles so far this year..... Zina D. H. Young was stricken ill while visiting with her daughter, Mrs. C. O. Card, in Canada.....25—Helen Copley Wilson, born Virginia, October 25, 1822, died in Payson, Utah Co.....26—Zina D. H. Young reaches Salt Lake in a critical condition.....The Hyrum Stake organization was completed by the selection of Geo. O. Pitkin and I. C. Thoresen as counselors to President Parkinson.....Isaac Rogers, a pioneer of 1847, died in Salt Lake City.....Farmers and canal owners of Salt Lake, at a meeting decide to divert the waters of the Weber into Utah Lake.....27—It is announced that forty million dollars will be spent in improving the Southern Pacific Ry. That amount was appropriated by the Union Pacific for such purpose.....28—George Shaffer Clark, born Ohio, Nov. 7, 1816, member of the Mormon Battalion, died in Pleasant Grove.....Zina D. H. Young, born Watertown, N. Y., Jan. 31, 1821, passed peacefully away. All knew her as a loved leader among the people for many years.....29—Rev. Geo. H. Reese, new pastor of the Iliff church, arrived from Montana.The Box Elder proposition to extend the Bear River Canal to Willard is accepted by the Utah Sugar Co.....30—There were heavy rains throughout eastern Utah.....31—The Utah mining dividends for August were \$294,000; stock sales for the month, 2,368,146 shares for \$2,135,873.99; ore and bullion settlements, \$2,105,670; ore reduced by smelters, 35,900 tons.

September 1—Funeral services over the remains of "Aunt Zina" Young were held in the Salt Lake Assembly Hall, tributes to her memory being given by President Lorenzo Snow, Jane S. Richards, Emmeline B. Wells, Dr. Seymour B. Young, John Nicholson, and others.....

Police Judge John B. Timmony, elected in 1897, and 1899, born Pittsburgh, Pa., Nov. 30, 1845, died suddenly in Pine Canyon..... Robert Graham, counselor to the Bishop of Eden, Weber County, was accidentally killed by a stray bullet from a pistol fired in the air by Hyrum Carver.....2—Labor day was generally observed as a holiday.....3—The National Guard of Utah begins an eight-day encampment at Lagoon, Brig.-Gen. John Q. Cannon, in command; 400 members are present, and their camp is named Lawton..... Chris B. Diehl succeeds J. B. Timmony as police magistrate.....4—The Ogden and Salt Lake ball teams decide to play 25 games for a purse of \$500, 14 in Salt Lake and 11 in Ogden, to close Oct. 13.....5—The Baptist association, in convention at Provo, proclaim the growth of polygamy and resolve to ask Congress for an anti-polygamy amendment.....6—A \$50,000 fire destroys the old Rapid Transit power plant in Salt Lake City.....7—Governor Wells reviews the N. G. U. at Camp Lawton.....A. J. Bohn, born Denmark, 1825, came to Utah 1854, died in Beaver, Utah.....8—At the quarterly conference in Salt Lake City, fervent prayers were offered for the preservation of the life of President McKinley, and tributes to his life and character were given by Prest. Lorenzo Snow and Apostle Clawson.....10—A disastrous fire early this morning destroyed the Oregon Short Line building in Salt Lake; the loss to the railroad and store owners aggregates over \$200,000.....E. L. Thompson, Logan, purchased a stock exchange seat in Salt Lake for \$850.....Bishop Wm. D. Robinson of American Fork, died.....12—Out of the total population of 276,749 in Utah, 141,637 are males and 135,062 are females.....15—Governor Wells issues a proclamation setting apart Thursday, September 19, as a day of mourning for our martyred President Wm. McKinley.....President Lorenzo Snow sent the following telegram:

Mrs. William McKinley:—The Church of Jesus Christ of Latter-day Saints most sincerely condole with you and our nation in the sore bereavement and in the great loss sustained in the death of our beloved friend and President.—LORENZO SNOW.

17—Hon. David H. Peery, born Tazewell Co., Va., May 16, 1824, a distinguished and respected citizen of Utah, died suddenly in Ogden.

DOMESTIC—August 19—It is generally conceded that the steel strike will fail; several of the mills are now at work.....20—An epidemic of negro burning and killing sweeps the South; at Pierce City, Mo., three were killed, while in Texas and other parts several have recently been burned at the stake.....22—The steel men succeed in starting several more plants.....24—A severe wind and rainstorm sweeps over New York and Jersey cities, doing great damage.....Treasury officials arrest immigration officials at Nogales, Arizona, who are charged with smuggling Chinese into the United States from Mexico.....25—There are less than 1,000 soldiers in Manila, and it is decided to increase the number by four companies of infantry.....27—The Knights Templar parade in Louisville, Ky., is witnessed by 300,000 people.....The Ameri-

can Tin Plate Co. announces that it has cut loose from Union labor30—The *Labor World*, and influential organ of labor unions, calls for the impeachment of President Shaffer for calling the present strike, giving twenty-four reasons why.

September 1—A cloudburst in Cleveland, Ohio, damages property amounting to one million dollars.....The program for the President's visit at the Pan-American Exposition in Buffalo, is perfected and announced.....4—The President arrived at Buffalo and was welcomed by thousands.....5—President McKinley delivered a magnificent speech at the Buffalo Exposition, declaring for construction of Isthmian canal and Pacific cable, and that the merchant marine must be encouraged.....“Columbia” is chosen to defend the America's cup.....6—While holding a public reception at the Temple of Music, Pan-American grounds, Buffalo, N. Y., President William McKinley was shot twice by Leon Czolgosz, a Polish anarchist, born in Detroit, Mich. The cowardly assassin approached the President with a pistol in his right hand covered by a white handkerchief, stretched out his left, as if to greet the executive, and fired as the President was about to shake his hand. One shot struck in the right breast and wound is not dangerous; the other pierced the abdomen. Great sorrow and excitement prevails.....7—The President rested well and physicians declare he will recover; messages of sympathy come from every part of our Republic and from the whole world.....8—Strong hopes are entertained that the President will recover.....9—A general opinion prevails that President McKinley will recover.....The G. A. R. encampment opens in Cleveland.....There is no change in the steel strike situation.....10—Emma Goldman, the anarchist leader, is arrested and imprisoned in Chicago.....11—Czolgosz, the assassin, confesses to the Buffalo police that there was a conspiracy to murder the President.....12—The Schley court of inquiry met and decided that Rear Admiral Howison is disqualified to act; the navy department will designate another officer.....There was a change for the worse in the President's condition, and the physicians announce that his case is very serious. The nation is greatly startled, as it was generally believed he was out of danger.....13—President McKinley died at 2:15 a. m. at the Melburn house, Buffalo, New York, death resulting from gangrene which affected the stomach around the bullet wounds. His last words were: “Goodby all, goodby. If it is God's way, his will be done”.....14—President Theodore Roosevelt, 26th president of the United States, took the oath of office, at Buffalo, at 3:30 p. m., it being administered by Judge John P. Hazel, of the U. S. District Court. He deliberately said to those present: “In this hour of deep and terrible national bereavement I wish to state that it shall be my aim to continue absolutely without variance the policy of President McKinley for the peace and prosperity and honor of our beloved country.”.....An autopsy was held on the body of the dead President, and it was officially announced that gangrene caused death.....The steel strike which began June 30th, by agreement, ended today, and the men will return to work on Monday, 16th.....Flags are at half mast over the whole world as a token

of grief over the death of our beloved President, and telegrams of sympathy come from all quarters.....15—Brief funeral services were held at Melburn house over the body of President McKinley, and 80,000 people viewed the remains at Buffalo. In all the churches of the land, tributes were paid to his character and worth.....The Elks' carnival has been postponed till Friday, 20th.....16—Half a million people pay tribute to our martyred President as the train bearing his body passes from Buffalo to Washington.....17—At Washington, with state ceremony, the nation pays its tribute of love to the memory of its dead President, services being held in the CapitolPresident Roosevelt requests the old cabinet officers to remain during his term.....There is serious alarm over the condition of Mrs. McKinley.

FOREIGN—*August 21*—Owing to the non-settlement of the disputed French quays claims, France notifies the sultan of Turkey that all diplomatic relations between the two countries are broken off.....23—The French ambassador to Turkey has submitted an ultimatum to the sultan.....25—A telegram from Vienna declares that Matthew Hackey, a "Mormon" missionary, was arrested for seeking to make converts, and will be expelled from Teinesvar, Hungary.....26—Lord Kitchener reports three officers and sixty men captured by Boers north of Ladybrand.....27—M. Constans, the French ambassador, departs from Constantinople, and diplomatic relations are broken with Turkey.....28—Apostle Heber J. Grant and party, having just arrived in Japan, are refused accommodations at a boarding house in Yokohama, an incident that will redound greatly in their favor among the tolerant and hospitable Japanese.....31—Quiet is now reigning on the Isthmus of Panama.

September 2—The Turkish ambassador to France, Murier Bey, has been expelled from the Republic.....4—The Chinese mission of expiation, headed by Prince Chun, fulfills its mission by appearing before Emperor William in Berlin, asking pardon for the murder of Baron Von Ketteler.....5—Colombia has been invaded by an armed force from Ecuador.....7—Rio Hacha is bombarded by Venezuelan warships.....France is taking every precaution to protect the czar on his intended visit to the republic.....14—The flag at Westminster Abbey was lowered to half mast on the news of President McKinley's death reaching England; the German emperor ordered his fleet to half mast the German flag and run the Stars and Stripes to the main tops; President Diaz, of Mexico, ordered the celebration of his birthday not to be held because of our Republic's loss, and from every foreign power comes messages of love for the dead, and sympathy for the great Republic.

A good book is like a good name - better than riches.

IMPROVEMENT ERA

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VOLUME FOUR.

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